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COMMUNICATIONS.

For the Western Recorder.

USEFULNESS OF TRACTS.

From the Sixth Report of the American Tract Society.

Blessing on the Monthly Distribution.

A foreigner, in New-York, trained in the Roman catholic church, ignorant of religion, and but partially acquainted with the English language, says:—"A kind, benevolent young man brought a tract monthly to the shop where I worked as a journeyman. Sometimes I read the tract, if I found it an interesting story; but I received and destroyed many of these messages of grace. At length came the tract, *The Way to be Saved.* As soon as I laid my eyes on it, I saw that if I would be saved, I must leave off every sin. I felt determined to commence leaving off my aggravating sins, and began to pray.—My mind was in such a crisis, that makes me tremble to look back, having no christian friend to help me, and ashamed to let my acquaintances know my feelings. But the Lord provided for me a friend, who first led me to cease from working on the Sabbath day, and next to a place where the gospel is preached. Now I say, the distributor planted, the preacher watered, but God alone gave the increase, to whom be glory for ever and ever. And now, "by the grace of God, I am what I am," and God has granted me the great privilege of distributing tracts."

The Dairyman's Daughter blessed in the Conversion of eleven Persons.

As I was distributing tracts last month in Washington-street, says a monthly distributor in his report, dated April 4, 1831, I was asked by an elderly man, if I did not recollect giving him a tract last spring—*The Dairyman's Daughter.* He mentioned, that, at the time he asked me for it, it was more for sport than a desire to read it; but, said he, "My friend, the few words you said, hoping I would read it prayerfully, and that it might prove a blessing to me, I could not shake off. I read it, and was struck with deep conviction, was led to pray, and go to church, which I had neglected, and in a few weeks I found pence to my soul. Yes, I have found a Saviour; and I am happy to inform you, that that tract has not only been blest to me, but to all my family. *My wife and three children*, I hope, have been converted to God by those few pages of God's truth, and likewise *six other persons in my neighbourhood.*" I do not know, says the distributor, when I have seen a more humble and pious man than he seemed to be.

Effects of Fasting and Prayer in the Monthly Distribution.

A female monthly distributor in New-York, whose labours have been greatly blessed, sets apart the day in which she is to distribute for fasting and prayer to God, that his Spirit may go before her and with her, and gain her admission to the hearts and consciences of the people. In November last, she reported, "I can truly say, it has not been a vain thing to call upon the name of the Lord. The people almost universally gave me an affectionate welcome, and many opened their minds to me, as if I had been a tried friend. Found several individuals anxiously inquiring the way to Zion, and one young woman almost in despair, to whom, after directing her to Christ and commending her to God in prayer, I gave the tract, *Great Question Answered.*" In December she reports, "I found a mother rejoicing over *a son and a daughter*, who had been brought to repentance by reading the monthly tracts. In another house I found a lady, who in November was under conviction of sin from reading the tract *Poor Sarah*, now rejoicing in the love of Christ. In January she found four individuals who had been deeply affected by reading the *Conversion of Mrs. Emerson.* One of them, a gay young lady, who now appears to be a humble penitent, and another a deist, who was led by that tract to see his lost condition as a sinner, and, as he hopes, to embrace the salvation of the gospel." In her report for last month, looking back on the dealings of God with her, she could say, "I have great reason to bless the Lord for what he has done in my district. I have been permitted to witness his mercy, in hopefully bringing to himself *eighteen* precious immortal souls.—*Five* of these have been convicted by hearing the gospel preached, and *thirteen by reading the monthly tracts, and plain conversation about their souls and a future state.*—Most or all of them have since united with baptist, presbyterian, or methodist churches, and several are now inquiring.

The *Branch Tract Society at Utica* report that the systematic distribution, which is prosecuted in about *sixty* villages in that vicinity, has been greatly blessed. In December, *five* conversions were reported to have occurred in Utica, through tracts as the direct means. Of these *four* were infidels, who acknowledge the tract, *Francis Newport*, as the instrument, through the agency of the Spirit of God, in bringing them to renounce their sentiments and embrace the Saviour. *Nine* other individuals in Oneida county, six of them men of a hardened character, in the narration of their religious experience, when examined for admission to the church, attributed their conversion to the instrumentality of the tracts, Francis Newport, Danger of Delay, Universalism, Day of Judgment, To-day, and Importance of Consideration.

Accessions to the Gospel Ministry by means of Tracts.

A clergyman in New-England, says the report of the American Tract Society at Boston, informs, that when he was about twelve years old, he read aloud to his parents the tract *Dinah Doudney*, till deep emotions and loud sobs prevented his proceeding.—He retired into a secret chamber, to weep there. At night he could not sleep, lest he should awake in hell. That seriousness continued, in greater or less degrees, for some years, when he trusts his heart was renewed by divine grace. A student in theology also states, that his attention was first arrested by the same tract, and about one year afterward, he hopes, he submitted to Christ.

A Swearer & Gambler converted by a Tract.

A minister of the gospel informed me, says an agent in Alabama, that about two years ago he had a neighbour who was a profane swearer and a gambler. The minister conversed with him as he had opportunity, and at length put into his hand *The Swearer's Prayer.* He at first determined to throw the tract away, without reading it; but, influenced by curiosity, when he was alone, he began to read it. When he had read the first page, he paused, and reflected thus:—"This is the prayer which I have been offering nearly all my days." He now saw the dreadful import of his oft-repeated prayer, and trembled with apprehension lest God should grant his impious request. He read the tract through, and stood for some time, reflecting what he should do. At first he resolved to go home, take his horse, and dissipate his serious impressions among a club of gamblers. But on reaching home he relinquished that resolution, and resorted to his bible; he read it, but the more he read, the more clearly he saw himself ruined by sin. In a few days he was rejoicing in hope of pardon. Two or three months afterwards, he united with the church at C——, and he has since given good evidence of being a true convert.

Spirituality promoted by Temperance.

The Society's agent in Indiana states, that being in conversation with Mr. W——, an elder of a church at E——, who had been induced by Kittredge's Address to adopt the principle of total abstinence; and with another professed Christian, who had recently adopted the same principle, they both stated that they *felt like new born children of God;* that they *had hardly known before what it was to enjoy religion.* As an evidence of the genuineness of Mr. W——'s feelings, I would remark, that he agreed to give the first thirty dollars he should obtain to the cause of christian benevolence.

The Blind opening the eyes of the Blind.

A clergyman in the state of Maine says, "I have heard of two hopeful conversions by means of tracts which I gave to a pious blind man a few months since. One was *The Swearer's Prayer*, the other, *Remember the Sabbath Day, to keep it holy.* Thus, to use the words of the man just referred to, who has been blind from his youth, "Two souls were caught in the gospel net." Who has ever heard, since the world began, of the blind opening the eyes of the blind, till the discovery has been made in the operations of the Tract Society?"

[Remainder next week.]

For the Western Recorder.

MINISTERIAL QUALIFICATIONS.

No. I.

Much has been said of late, concerning the qualifications which are requisite for a gospel minister; and I am glad that there is a spirit of inquiry on this subject; for I think it has not in general been sufficiently understood.

Much is said as to the *education* of ministers. This also, in my opinion, is important; and I verily believe there is something wrong in the established *manner* of education, judging from the effects produced on the students. I am afraid there is, and has been, a *pride* of learning, which is injurious to the ministry, to the churches, and to the world; but waiving these things, I will confine my remarks to qualifications of the moral kind.

1st. Judging from the relation in which a minister stands, to this world and the next, to the people and to God, I should suppose humility, *much* humility, to be required of him. It is necessary for him to manifest this humility in his daily walk and conversation. Otherwise it will be very difficult for him to teach the lesson of humility effectually to his hearers; for they know that "actions speak louder than words." Suffer me then, brethren, to ask—Do you feel, do you practice, the humility which becomes your station? Are you as careful about your style, your mode of living, your dress, your conversation, as you ought to be? In kindness I would ask—Are you willing to be singular—to be esteemed and treated, if need be, as the "offscouring of all things," for Christ's sake. I do not ask you to be timid, or fearful, or cowardly. A man may be humble, yet possess great fortitude, and be very zealous. He may be humble, yet firm to his purpose; humble, yet bold, and even daring. Such was Paul; such was our Saviour, Jesus.

2d. It seems absolutely necessary that a minister of Jesus Christ should practice habitual repentance; that he should repent, day by day; that he should always be actuated more or less by the spirit of repentance. How else will he obtain that daily pardon which he needs? Is he not sent to preach repentance to others? and will his doctrine lead them to repent, if he does not preach repentance in the *spirit* of repentance? He may preach it while he lives; but if he does not exercise it; if he does not feel the *broken heart*, the broken and contrite *spirit*, he is not likely to lead his audience to feel the need of this grace; and if they do not feel the need of repentance, they will not repent. The experiment has been often tried. Facts prove that these things are so. If the minister does not live repentance, when he preaches it, the means are not answerable to the end; and to say the least, he has very little prospect of success. Ye professed ministers of Jesus, why have ye no more fruits of your labours? Is it not because ye possess so little of the broken heart? I would not be censorious; but in my inmost soul, I fear it is so; and would entreat you to exercise more, much more repentance than you have done, and see if God does not grant you greater success. Suppose you preach this grace, when you do not feel the spirit and power of it in your own souls, will you preach it understandingly? Will you preach it "in the demonstration of the spirit and of power," if you do not feel repentance when you preach it? Suppose you pray that others may be brought to repentance; will you "pray with the spirit, and with the understanding also," if you do not feel the need, the spirit, and the power of repentance, when you pray?

3d. By searching the scriptures, I have been led to the conclusion, that there is a peculiar kind of *wisdom* requisite, to qualify a man to preach; a particular kind of wisdom, by which souls are won to Christ. He "*that winneth souls is wise.*" I do not think that this wisdom is natural to man, or that it can be taught by man. I do not think that it can be taught by any human art, skill, or person, this side heaven; neither do I believe that it can be understood by any man, except it be taught him from above. On this subject, Paul said, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth—the wisdom of God in a mystery." He that has this wisdom, is doubtless called of God to preach. This wisdom is not possessed by all; no, not by all Christians; nor was it in the days of the apostle. Gifts, ordinary as well as miraculous, were divided to different members; and the body of Christ, which is the church, had its head, and feet, and hands, and eyes, and ears, in those days as well as now. If God intended an individual for a particular service in the church, he qualified him for that service, by giving him the wisdom necessary to its performance. Hence there were apostles, prophets, pastors, teachers, &c.

Nor do I find that the principles by which God administers the government of the church, or by which he builds it up, have been changed. The christian dispensation is continually the same, though it reach from the death of Christ to the end of time. Nor do I find that a change of administration was predicted, either by the Saviour or his apostles. Yet a change of administration, if it had taken place, would seem to imply a change of dispensation.

Now if the dispensation remains the same, if the principles of administration are not changed, what evidence is there that any man is called of God to preach, who has not that wisdom which is peculiar to his station, which qualifies him for that particular work, which none can understand save the man who has it, and which none but God can give? Such as have this wisdom have a call from God, which others have not; for they have qualifications which others have not; and I find no proof that any others are called to preach; and if not called of God to the sacred office, what business have they there? To the ministers, I would say—Dear brethren, have you this wisdom? Are you thus called of God to preach? If you are, I beseech you to lay aside every thing else, and make *full proof* of your ministry.

Observation fully confirms me in the belief of the foregoing statement, concerning the providential call of ministers. I have been a "looker-on" more than thirty years; and have seen, and still see, many who were and are men of superior talents, improved by education. They have toiled long, (some of them more than thirty years); but they have had little, if any success. I have seen others, whose education was far inferior; whose native strength of mind did not appear to be equal; yet they evidently possessed *a wisdom*, which the better educated men did not possess. As instruments of God, they could arrest attention, wake up the sleeping churches, arouse careless sinners, wind their way into the heart of the impenitent, produce conviction, and lead the way to his speedy conversion; and this while the man of superior talent, in other things, knew not how to do it. This looks like a special call from God, to do special work; and I greatly fear that it is the want of this wisdom, which leads so many ministers to turn scribblers, schoolmasters, &c. while sinners, all around them, are perishing, utterly perishing in their sins. Z.

For the Western Recorder.

GROWTH IN GRACE.

The sentiment of my last essay was, that active devotion to the service of God, is indispensable to fit the christian student for the study of revealed truth. Growth in grace, whether in the private Christian or minister of the gospel, is mainly dependent upon the same thing. True piety can only be fostered by habits which call into vigorous exercise all the feelings of the Christian. Spiritual, as well as natural life, consists in action, and in neither, will any thing but action develope life in a tolerable degree of perfection. These assertions, however, are not calculated to call in question the importance of prayer, or of careful study of the scriptures. On the contrary, they are decidedly favourable to the highest estimate of both these parts of christian duty; for it is believed that none, save the active Christian, will rightly understand prayer, and rightly value and apply the word of God. With this qualification it may be safely asserted, that all who desire to grow in grace, must commence an active course of christian duty. The negative excellence of character at which many Christians aim, will never secure the object in question. Merely to do no harm, even if one could accomplish this in a state of inactivity, can never form a good christian character. It is a well known fact in our social history, that we acquire the most fondness for the persons upon whom we confer the most numerous and important favours, even though our first benevolent conduct toward them resulted from a very moderate degree of affection. Every act of kindness to them does in some mysterious way increase our regard to their interests, and if they are persons of real worth, binds them more closely to our hearts. The same principle regulates our feeling toward our Maker, and the kingdom of his Son. If we make but little effort to promote the glory of God, the flame of holy love burns in a languid, perhaps imperceptible manner; but if our time and all our talents are consecrated to his service, then every christian grace is found in lively exercise. It is no real objection to this view of the case, to say that men become active *in consequence* of the state of heart, which is here in view. Activity may at first far exceed the amount of true christian feeling, as various motives may combine to produce external effort; but the continuance of action externally christian, may at length induce the amount of genuine gracious feeling, that naturally corresponds to it.

Permit me now to ask, christian reader, what are you in the habit of undertaking from day to day, with an eye single to the glory of God? what, that you believe has a direct tendency to advance the interests of the Saviour's kingdom? Have you reason to believe that any of the perishing crowd of sinners about you will, either in consequence of your prayers, or invitations, or warnings, enter the path of heaven? This examination is not only important as it respects your progress in grace, but as anticipating the examination of the judgment day. You will observe in the 25th chapter of Matthew, men are not condemned more for what they *have* done, than for what they have *not.*—Those who *had not* been engaged in the service of Christ, are on *that* account sent away into everlasting punishment. The charges brought against them are not for open vice, or gross crimes, but for neglect of Christ and his followers. Such charges stand against all who are not really *active* in the service of God, and will surely be preferred in the great day of account. It appears unnecessary to add, that action in religion, as in other departments, consists in *doing something*, of which a definite account can be given. C. S. A.

For the Western Recorder.

REVIEW.

"Critical and explanatory Notes on many Passages of Scripture, (of the New Testament chiefly), which to common readers are hard to be understood: Containing, also, an illustration of the genuine beauty and force of several other passages. By Ezekiel J. Chapman, A. M., minister of the gospel. Second edition, with many additions and improvements." Utica: Hastings & Tracy, 1831. p. p. 308, 12mo.

The title of this book expresses with much exactness, the general character of its contents. The work is not to be regarded as a commentary on any entire book or chapter of the bible; but as a book of explanatory notes on particular passages of the new testament. Nor is the selection of passages very copious, considering the design of the work. The writer seems to have taken in hand chiefly those which are either obscured by an imperfect translation, or rendered difficult by the allusions they contain to the ancient manners and customs in society. In several instances, it is true, he deals with passages which have been made the foundation of endless polemical discussions.—Yet he never considers himself as a polemic. On matters of doubt he expresses himself with modesty, adapting himself rather to the common sense of ordinary readers, than to the acute sagacity of the critic, or to the cultivated precision of a professed theologian. His criticisms seem to be sound and fundamental, rather than minute and circumstantial. He has aimed every where to be useful, rather than curious.

There is a number of passages scattered throughout the new testament, which people of ordinary opportunities for instruction are in the habit of referring to clergymen for explanation. The author seems to have seized upon these, as furnishing the proper basis of his undertaking; and his method of treating them appears to be at once judicious and satisfactory.

The times in which we live call for sound exposition, rather than for hair-splitting distinctions and definitions. This is particularly the case, so far as ordinary readers are concerned. The great problem is, to be made wise unto salvation. But where the house of faith is divided against itself, in reference to non-essentials, or occupied with keen debates about the minuter points in theology, the all-important interests of the soul will infallably be seen to languish. We are gratified, therefore, with that feature of the author's plan, which is so well adapted to promote knowledge, without the affectation of literary display. It is well, that while the real critic may find something worthy of his attention in the pages of the work, that the unlearned inquirer may at the same time be sitting by his side, and feel that he can "understand something whereof the writer affirms."

It is not, however, the intention of your present correspondent, to write any thing like a critique upon the work. He leaves that labour for abler hands, who have the leisure and the disposition required. For himself, he has read the book rather cursorily, but is willing the public should know, that on the whole he is pleased with it, and desirous of promoting its increased circulation.

The author uses language which is adapted to the dullest apprehension; and if he is found guilty of occasional negligences of style which are inexcusable, he is nevertheless sure to be understood. His meaning is always obvious.

Among the great mass of those who read the bible, the portion that have access to a good commentary is very small. The rest, to say the least, will derive great benefit from the perusal of such a work as the one now before us. Teachers of the Sabbath school, and students of the bible class, will also be benefitted by it; and we hope that they will avail themselves of the advantage. P.

From the Christian Soldier.

CATHOLIC SCHEMES EXPOSED!!

We ask the attention of our readers to the following communication. The facts which it discloses are well authenticated. It is not our wish or intention needlessly to alarm the fears of the public. But if the children of Protestants are thus decoyed, under false pretences, the facts should be disclosed, and the note of warning sounded from one end of the land to the other:—

"Many facts have lately transpired, which have, in some degree, opened the eyes of the community to see the real design, which is covered, in many instances, by the mask of charity, in the establishment of so many Roman catholic seminaries in our midst.

"It is well known, that the school in connection with the "Ursuline Community at Mount-Benedict," in Charlestown, has been represented as an institution where children might obtain a thorough education, without being influenced as to religious principles. A young lady of respectable connections from a neighbouring town, was sent to that institution by her parents, who supposed that no unfavourable influence would be exerted on her mind in relation to matters of religion. The young lady was hopefully pious, as I understand, and about fourteen or fifteen years of age. On entering the school, she was obliged to conform to sundry little particulars, which were very revolting to her feelings; such as cutting off her hair, &c.; and to submit to a course of discipline which was particularly unpleasant, and in the end caused her, like sister Gertrude, to elope. She entered the school on Monday. Soon after her arrival, *her bible and hymn book were taken from her trunk without her consent, and she was told they would be of no use to her.* She was required also, very frequently during the day, *to bow down to the picture of the Virgin*, and to repeat certain unintelligible prayers. And she was likewise required *to confess to the superior.* These, with many other things required, her conscience would not permit her to do. Such, it is supposed, are the common customs and requirements to which children of protestant parents are obliged daily to submit, and which induced this young lady to attempt her escape, which she effected on the next Saturday, at the risk of life and limb, not being able to continue in the school quite one week.

"Now, when facts such as these come to light, what can we say of this institution, but that, with all its lofty pretensions to liberality, and loud declaimings against biassing the young mind in a religious way, it is one of those thousand snares set in this country, to entrap the rising generation.

"Let Protestants, then, beware; for, by sending their children to them, they *may* do a deed over which coming generations will have cause to weep tears of blood."

EXTRACT

From a Sermon preached by the Rev. Dr. Chalmers, in behalf of the Glasgow City Mission.

"The City Mission Society proceeds on the gospel being a *message;* not a thing for which people will come to them, but a thing with which they must go to the people. It is true they have not a far way to go, in point of material distance; but in point of moral distance they have as great a space to describe, in many instances, as if they had to traverse oceans and continents, even till they found their way to the farthest outskirts of this world's population. You are aware of the vast extent and population of the parishes in Glasgow. You are aware that a regular minister has neither strength to officiate in full, among the families, through the week, nor room to accommodate more than a small portion of these families, on the Sabbath. The excellent Society, in whose behalf I am pleading, and than which I can truly say that I am not aware of any better entitled to the support and patronage of the christian public—this Society has undertaken to provide additional labourers, who might enter on the field of so vast and plenteous a harvest.—They have now* ten agents in constant operation, whose business it is to enter every house where there is a welcome to encourage them; and few, indeed, are the houses where this encouragement is wanting.—There they enter into converse with the occupiers, and urge upon them the care of their children and the care of their own souls; stimulating to the utmost of their power, their attendance upon church, and their attendance upon schools; addressing them Sabbath after Sabbath in meetings of a more general description; but without neglecting those more special, and select, and household ministrations, by which they can bring the tidings of the gospel to bear more urgently and more affectionately still, on the hearts of a more private auditory. I have read their printed reports of last year. I have read the letters of the agents, which give information of their proceedings nearly up to the moment in which I am now addressing you. I have heard their conversations, and I can state, without qualification and without reserve, that I know not a likelier expedient under Providence for working a great christian reformation on a people, to whom the word and the ordinances of christianity have heretofore been in a great measure unknown. Each of these labourers, worthy of his hire, must be supported. They are now ten in number, though forty or fifty, perhaps, would be required to form an adequate band of labourers for the work. Even as it is, and with four hours a-day from each of incessant attention, among the houses of our city peasantry, I should anticipate, by the blessing of God, a great and a gratifying result; and I again refer the case to that munificence which I have often experienced as characteristic of the citizens of Glasgow."

* The number *has since been* increased to seventy.

From the N. E. Christian Herald.

WOULD YOU HAVE A REVIVAL?

What are you willing to do to promote it? Have you ever examined yourself on this subject? In other places where revivals are progressing, spirited exertions have been made by the church, to bring about this desirable object. They have not been careful about a little time; neither have they demurred at a little expense. You no doubt are aware, that in all enterprises of moment, the means must bear some proportion to the end.

Would you have a revival? It must begin with yourself, then. If the church needs quickening, have you any heart to go forward and urge them to duty, while you yourself are living in the neglect of it? Have not your love for God, and anxiety for the souls of men, been lessening month after month, for some time past? Have you not lost, in a great measure, that spiritual mindedness you once enjoyed? And do you feel secure and at ease in this state? Oh, Christian, deal faithfully with yourself. If you ever mean to live nearer to God, awake now from your slumber. Will any thing be gained by deferring it? Do you indulge any hopes of freeing yourself from the lamentable condition in which you are, without a resolute determination—a vigorous effort? O humble yourself before the Lord. Repent of your sins. Tell your brethren and sisters in the church, of your resolution to serve God in newness of life, and be careful that you give ample demonstration of this in all your subsequent conduct. If you do thus, your example *will* not, *cannot* be lost upon the church.

Would you have a revival? Then you must settle that difficulty which you had with your brother some time since. The reconciliation which took place soon after, was merely a superficial piece of business. You did not heartily forgive one the other; for both of you have since indulged in uncharitable language respecting each other. Take care, Christian, that this is not the ruin of your soul. Is it too much for you to go to your brother and ask his pardon? Have you not injured him, by cherishing bitterness of spirit toward him, and indulging yourself in unkind speeches respecting him? Have you not spoke evil of him in his absence? Oh, the injury you are doing the cause of God! How many sinners are kept back from the kingdom of heaven on your account! Hasten to your brother! The moment you begin to confess your unkindness toward him, his own fault, as if by the power of magic, will rise in full view before him; his eyes will overflow with tears, and his heart melt within him. You will then both be peace-makers, and the blessing of heaven will surely rest upon you. Oh, the pure, ineffable joy that will then fill your breasts.

From the Sunday School Journal.

INTERESTING FACT.

[Reported by one of the Agents of the Sabbath School Union.]

I select the following from many interesting facts, which have reference to the cause in which I have been engaged, and which, during my labours, fell within my own observation:—

Mr. B*** is a young friend of mine, who for a long time has appeared as a public professor of religion, and had been pursuing his studies for some time with the design of entering the ministry. During the past year he had occasion to make a lengthened visit in the county of ——, near ——, his place of residence. Here he was induced to organise and superintend a Sunday school.—Before this period, notwithstanding his outward profession, his views seemed to have been vague and indefinite on the subject of religion. His deportment, too, was influenced by respect only to his own character; and his education had been directed, and his views influenced by his *friends*, to the work

or rather to the *office* of the ministry, as his destination, rather than his duty. In the course of his engagement, however, as superintendent and teacher in the Sunday school, and in attempting an exposition of the testament to his class, the truth took possession of his soul. From this period his mind received a new impulse, and was no longer able to rest under former impressions. He felt a conviction of his own state as a guilty and condemned sinner, and under this conviction he sought mercy at the cross of the Saviour. He found it, and has obtained a joy and peace in believing. The important change, not more decided than influential, has been followed by a devotion of his time, talents and affections, to the service of his God and Saviour.

TEMPERANCE.

AMERICAN TEMPERANCE SOCIETY.

The annual meeting of this Society was held in Boston on the 18th ult. Addresses were made by Ebenezer Alden, M. D. of Randolph, Professor Hitchcock, of Amherst College, and Dr. Beecher, of Boston. The number of Temperance Societies reported to the office of the A. T. Society, May 1, 1831, is 2209. The number at the date of the preceding report, Dec. 20, 1829, was 1015. Increase, 1194. The Journal of Humanity says—

"The increase of members has been at least as great, probably much greater, in proportion. There are now state societies in all the states, except Maine, Rhode-Island, Alabama, Louisiana, Illinois, and Missouri; and the whole number of societies in the United States is supposed to be at least 3,000, embracing not less than 300,000 or 350,000 members. From the influence of the societies, probably as many more have been led to adopt the plan of entire abstinence from ardent spirits. And in the families of persons belonging to these two classes, and under their influence, we may reasonably suppose 600,000 more are acting on the same principle. We have, therefore, at the end of five years from the formation of the Society, 1,200,000 individuals brought under the immediate influence, and experiencing the more direct benefits, of the temperance reformation; besides many hundreds of thousands—millions, doubtless, of others, who have felt in a greater or less degree its salutary influence.

"It is estimated, from good data, that, since the commencement of this movement, more than 1000 distilleries have been discontinued in the United States, and that more than three times that number of retailers have ceased to traffic in ardent spirits; many of them from conscientious motives.

"In connection with this last point—the duty of abandoning the traffic in ardent spirits—the following anecdotes are given:—

"Reference is made to the madness occasioned by strong drink, and the misery it often brings upon the family of the inebriate; to her that goes and with tears beseeches the retailer not to sell her husband the madman's poison; for she and her children—and her tongue falters, as she says children—cannot bear it. Yet it is observed, the retailer will continue to do as before, till it happens as in one instance it did happen; when the husband and father came to the store of a member of the christian church, who for a mere trifle gave him that, under the influence of which he went home and murdered his wife! Her voice will never again beseech him, for the Redeemer's sake and for her children's sake, to sell her husband no more rum. *She* is forever silent. But his own children may tell him of his crime. One of them, on hearing of this death, and the circumstances that led to it, said, "Father, do you not think that in the day of judgment you will have to answer for that murder?" And must not conscience, when awakened, echo, murder! murder! And why? Did he kill that woman? No; but he gave the husband that which excited him to do it; and that when he knew, or might have known, from the most ample testimony, that the article he was dealing out causes more than three fourths of all the murders in the land. For a mere trifle he was the means of making those three children orphans. When the Society's agent passed through the part of the country where these circumstances happened, the father was in prison, to be tried for the murder of the mother.

"Said a man, who, in the days of *that ignorance which has now gone by*, was engaged in this traffic, "I have no more doubt that I have killed a hundred men, than if I had taken a gun and shot them, and saw every one of them fall dead at my feet."

"Said another merchant, as he read Dickinson's Appeal, and the tears rolled plentifully down his cheeks, "I never thought of it. I have been selling ardent spirits for a number of years. I am like the hearers of Paul, almost persuaded." He went to a temperance meeting, the first he ever attended; and, said he, "It is now settled. I will never purchase any more spirituous liquors to sell. I could make a profit of several hundred dollars a year by it; but what would that be; should I continue to scatter the estates of my neighbours, make wives widows, and children orphans? I should expect that my own children would be orphans, and their wives widows, as God visits the iniquities of the fathers upon the children. And if you will take some money, said he, and send me a parcel of those little books, I know all the merchants for a hundred miles; many of them have purchased their rum of me; I will take a journey, and get them to give up the traffic."

"As he was returning from the temperance meeting, he met one of his customers, who had come nearly a hundred miles to purchase his supply of goods, of which ardent spirits had always formed a part; and said to him—the customer had also been to the temperance meeting—"What do you think of this?" What? was the reply: I think that the man who will continue to sell rum after all this is worse than the drunkard. The drunkard kills himself and ruins his family; but the man who sells rum makes drunkards by hundreds. And though I intended when I came from home, to purchase it, I have concluded to buy the rest of my goods, and leave the rum behind."

England.—"It is only within a few years that ardent spirits have been an article of consumption in England." Since their introduction intemperance has greatly increased. About 100,000 temperance tracts have lately been put in circulation. The first society was formed at Bradford, in Yorkshire, and societies have since been widely diffused at the south. At London, Liverpool, Manchester, Bristol, Leeds, and a number of other towns, societies have been formed. Seventeen eminent physicians at Manchester and vicinity, have given public testimony in favour of entire abstinence. At Bradford, *the whole* of the medical profession have joined in similar declaration.—*Gen. of Tem.*

A Commercial Traveller's Temperance Society, has been organised at Manchester, *to operate upon the inns* in all parts of the kingdom. One inn-keeper had already taken the hint, and excluded the poison from his house. It would be well if the hint should be taken in *this* country, and a similar association organised.—*ib.*

Ireland.—"The cause has been taken up by all ranks, from the highest to the lowest, and the temperance movement has produced an astonishing sensation." Here, too, the physicians were foremost in the work. One half the presbyterian ministers were enrolled as members. The Methodist Conference, at Dublin, and the Presbytery at Belfast, had recommended their people to join the temperance associations.

In Ulster alone, there were about 6,000 members. In Belfast, 1,300.—*ib.*

INTELLIGENCE.

CEYLON.

The Norwich Religious Messenger mentions a letter having been recived from this mission, which discloses an aspect of things peculiarly favourable; but which is not yet to be published, lest the details should anticipate the more authentic statements that may shortly appear in the Missionary Herald. The following letter, communicated for the Boston Recorder, seems, however, to contain the information referred to; and our readers will receive it with heartfelt gratitude to the God of missions:—

Extract of a letter from Rev. Miron Winslow, missionary in Ceylon, to his brother in Dover, N. H. dated Oodooville, Jaffna, Dec. 17. 1830.

"We have to speak of the goodness of the Lord, in granting us a refreshing from his presence, when we were almost ready to despair of his appearing to build up his kingdom, in these desolate places. During all the early part of the year, we were mourning on account of our own deadness, and the want of life in the native church. Some peculiar trials also made us feel more than usual our extreme weakness and insufficiency of ourselves, for the work in which we are engaged. In July a day of fasting was observed in this mission, on account of the low state of religion among us, and some falls in the church. From that time a little more life was visible, but nothing *particularly* encouraging, until the monthly prayer meeting in *October;* when a spirit of prayer was somewhat remarkably manifested, especially in regard to our own children; of whom several in the mission are old enough to know the value of their souls. This meeting was followed by some awakening among the children, and by more seriousness thro'out all our families. A spirit of prayer for divine aid, and expectation of it, was more prevalent than before. On the 21st of the month was our quarterly communion, when the members of the church at the five different stations come together, in one place, to the table of the Lord. It was an interesting season, and the preacher on the occasion was much affected, in addressing his brethren on the state of the native church. It became a time of heart searching, of humiliation, and yet of joy in the Holy Ghost. Encouraged by some appearances of revival in the native brethren and sisters, and by their own feelings, two of our number went to the seminary at Batticotta that evening, and in connection with the brethren who reside at the station, spent the two remaining week days in private conversation, in social and public meetings with the students; who with one consent laid aside their studies, and in most cases seemed to make it their *business* to seek the salvation of their souls. Their rooms of retirement for devotional purposes, were lighted up until midnight, especially on Saturday and Sunday evenings; and in them individuals, or companies of two, three or more, were earnestly, and in some cases with much anguish, calling on the Lord for mercy. The Sabbath was a very interesting day. Convictions when begun were increased, and new cases occurred. On Monday evening a prayer meeting of the families at the station, with two brethren from other stations, seemed to be attended with a peculiar manifestation of the divine presence.—Two of the older children, who were present, could not close their eyes that night until they had endeavoured to give themselves to the Lord; and there is some reason to hope they were enabled to do it in sincerity. The good work also increased in the seminary, and the brethren from the other stations continued to come and assist in directing the inquirers to Christ. By the middle of the week almost every member of the seminary (100 in all) was under concern of mind, or rejoicing in hope; and in a majority of the cases, though by no means in all, the exercises of their minds seemed deep, and promised to be lasting. On Thursday was the quarterly meeting of all our school-masters, and those of the church mission (about 105), including some school visitors. This was held at Batticotta, and the addresses made were in the spirit of awakening. They were attended by a blessing. Most of the masters not previously aroused were stirred up to inquire earnestly after the way of salvation; and several of them have, there is reason to hope, closed sincerely with the terms of mercy through Christ Jesus.

At all the other stations, and nearly at the same time as at Batticotta, the influences of the Spirit were also manifested, particularly in the preparatory school at Tillipally, and the female boarding school at Oodooville; in both of which all the older children are awakened, and several of them hopefully converted. Some also, not connected with any of our stations, and many of the children in the free schools, are affected. We held a general meeting of the larger children in the free schools on the 18th of last month, at Oodooville, where eight hundred were present. Of these (at that time or since) more than one hundred professed to have commenced praying to God, and most of them a resolution to live as Christians, however opposed by parents or others.—Our monthly prayer meeting in November was very interesting. The subject brought forward was from the text, "Bring ye all the tithes into the storehouse," &c. With the native members in union prayer meetings, attended by church members and inquirers from different stations, we have also had some very precious seasons. We trust the good work is still in progress. Help us to praise the Lord for his mercy and grace.

I should add that the revival of the work of the Lord is also manifest in the town of Jaffna, where many are inquiring what they shall do to be saved. Pray for us all, that we may not hinder the Lord's work, but that we may be instrumental in extending it, until all the perishing heathen around us are coverted.

From the Vermont Chronicle.

ARCHIVES DU CHRISTIANISME.

We have just received three numbers of this work from Paris, but have only a few moments to glance at them. The following notices may possess some interest:—

Italian Tracts.—Several religious tracts, translated from the English, have been published at the expense of a pious lady, who has devoted considerable sums to their circulation. They have been printed at Florence, Sienne, Naples, and Rome, and are sanctioned by the censorship. A cardinal was induced to translate several of them.—Christian travellers, visiting Italy, are exhorted to procure a supply for distribution.

Holland—Religious influence of Political Events.—Our churches are better filled than they were. A national fast is loudly demanded; also, the appointment of houses and days of prayer, and that the people should, *en masse*, confess their sins, and the sins of their fathers. But this desire has met with opposition from persons of influence, both in church and state, who do not own the hand of God in the events of this world. The work has commenced among many classes, and in the hearts of many individuals; but nothing has yet been decided. Among the pamphlets published, many are of a religious complexion. One has for its object, to render all the Hollanders attentive to the promises and threatenings of God. Another is addressed to pastors, and invites them in these trying times, to hold special meetings for prayer. A third is a sermon of Pastor Gaurson, on conversion.

Bibles in Austria.—Since 1826, bibles from Leipsic, without the apocrypha, have been circulated among the Protestants of Upper-Austria. In 1828, many of these bibles were seized by the authority of government, and their further circulation prohibited. In March, 1830, a decree of the government ordered them to be restored, and permitted their circulation among Protestants, but not among Catholics. The reason assigned by the government for this permission is, that the apocryphal books are not essential to a *protestant* bible! These bibles were published in the name of a bookseller at Leipsic. Had they been published in the name of a Bible Society, they would not have been restored.

Worcester's Sacred Geography.—A Compendium of Sacred Geography, by J. E. Worcester, has been translated into French by E. Cortambert, and published at Paris, with an Atlas. This is considered by the Archives, "a service to literature."

Other Works.—Among the works mentioned by the Archives as in press, we notice Scott's Commentaries, the printing of which has advanced as far as Romans, and Newton's Cardiphonia. And among those published, is "Tract No. 69: THE RUINS; new considerations on the revolutions of empires; or, the inspirations of the holy scriptures, proved by the testimony of Volney."

REFORMED INDIANS.

The following extract of a letter from Danville, Vermilion county, Illinois, was originally communicated to the Journal of Humanity, by a correspondent of that paper:—

"I will hasten while I have room, to give you a short account of an interesting meeting held here last Sabbath. I had a previous appointment in this place, and arrived on Saturday evening. Soon after my arrival, I was informed that about fifty Indians had just come to town, and pitched their tents at a short distance, to remain till Tuesday; and that the principal chief, who is called the prophet, wished to see me. After dark I repaired to the camp, and made myself known to the interpreter. He announced it to the Indians, who were lying and sitting around their tent and fires. They all came forward, men, women, and children, and shook hands with me in token of friendship. After this long ceremony was over, I had some conversation with the prophet. He informed me that he had been labouring five or six years with his people, to get them into the "*good way.*" He said that no one had taught him, and that he could not read the bible, which he believed contained the true words of the Great Spirit. For a long time the red men would not believe him, had laughed at him and despised him. Still he continued to teach them what the Great Spirit had taught him. After a long time a few began to believe and regard him, and now he had three hundred and forty-seven followers.

"I had heard of them before, and of the great reformation which he had been the means of effecting among the Kickapoos and Potowatamies. I have since made many more inquiries of various persons from different places respecting them. Concerning the reform of their prophet from a very intemperate, vicious person, to a sober, honest, christian-like man, I have not time to tell you the particulars. He has reclaimed his followers from their most heathenish practices. They abstain entirely from the use of all intoxicating liquors. It is said that *they cannot be hired to taste of it.* They no longer lie, or swear, or steal, and are very strict in the observance of the Sabbath. So far are they from the spirit of revenge, that they offer no resistance to those who abuse them.—They evince an ardent desire to learn, and to understand the bible. Most of them know the English alphabet; but none of them can read. Whenever they can get any one to teach them, they gladly attend; but they have never had more than a few hours' instruction from any body. Their situation has not been much known abroad, or I trust some of their wants would have been supplied.

"On Sabbath morning, I again repaired to the camp, and again the Indians flocked around and kept me a long time at the ceremony of shaking hands. I then invited the prophet to attend our Sabbath school. He did so, and took with him a number of Indian youth, whom we instructed. Whilst there, they behaved with the greatest propriety and order. At an early hour, a large congregation, composed of different denominations, assembled together. We had no house large enough to hold half of them. At half past ten we all repaired to the Indian encampment, lying in a beautiful grove on the Big-Vermilion river. A waggon was drawn up, in which the prophet, the interpreter, and myself, stood to address the people.

"The Indians were seated on the ground in an oblong circle; around them stood several hundred white people. The prophet began by addressing himself to his own people. Very soon many of them were bathed in tears; some wept aloud, and most of them were in a state of deep feeling. When the prophet had done, he ordered the interpreter to tell us that it was not because he had been threatening them, or scolding at them, that they wept so; but because he had told them that they were sinners, and must repent of what they had done or *thought* wrong; and that they must do it *now*, for they might not have another time. He then addressed all by the interpreter. He spoke of intemperance, as the cause of most of the evils among Indians and other people. His remarks on that subject were pertinent, and such as nature taught him. His ideas on religious subjects were simple but correct.

"After he had closed, I addressed the congregation. I could not but reprove the whites, when I compared them with these Indians, who really seemed to be taught by a good spirit, and to improve according to the little knowledge they had. I fear that these poor people, who feed upon the crumbs, will rise in judgment, and condemn many of this generation, who contemptuously neglect the abundance which is offered them. "E. KINGSBURY."

Burmah Missions.—The latest news from Burmah is of a character to call forth the most lively gratitude to almighty God. Several letters from Burmah were read at the monthly concert of the baptist churches on last Monday evening. The attention to religion, and the desire of the Burmans for religious tracts, is highly pleasing, and affords the hope that the seed of the word is scattering and sowing, in a manner to produce a glorious harvest.—*Chris. Watchman.*

Mr. Judson.—Some months since, the Board understood that the health of Mr. Judson was declining; and fearing lest his invaluable life would be sacrificed in his arduous labours, kindly expressed to him their apprehensions, and requested him, as the means of restoring his health, to return to the United States. Such an event would be highly gratifying to his brethren here, and a field of usefulness would be opened for him among us, of great value to the mission. The Board have received, in a letter to Dr. Bolles, their corresponding secretary, a reply to this invitation. His letter was dated at Rangoon, in December last. After informing the Board that his former feeble health is now good, he remarks, that he should not feel justified in returning home.—*ib.*

The China Mission.—What may be called the remoter consequences of this mission, are, in our opinion, the most important. Advances here must be gradual. "To take hold, and hold on, and never let go," is as indispensable to success in China, as any where else. A bold innovation is sure to meet a bold repulse. There must be first the mat shed, then the thatched roof, and at length the substantial wall. Christian ordinances can be enjoyed by foreigners without the least opposition; and this is to prepare the way for similar services among the Chinese. Already, indeed, Dr. Morrison's native assembly on the Sabbath, amounts to six, eight, and sometimes more; and it is hardly less public than that for the foreign residents. It is of the utmost importance, that those who bear the christian name should sustain the christian character and ordinances, before the millions of this idolatrous and benighted empire.—*Sailor's Magazine.*

The details contained in the following article have been alluded to, but not very definitely:—

From the Liverpool Times, of May 17.

British and Foreign Bible Society.—The annual meeting of this Society was held on Wednesday week, in London: Lord Blexley in the chair. The report of the committee was read by the Secretary, from which it appeared that the total number of copies of the scriptures circulated last year was 343,849; being an increase of 35,000 over the number circulated in the preceding year; making the total number of copies circulated since the commencement of the Society, 7,424,727. The amount of funds received last year was £95,424, 2*s.* 3*d*; being an increase of £10,411 above those of the preceding year. The expenditure of the last year was £83,200; being a total expenditure since the commencement of the Society, of £2,779,962. 2*s.* 3*d*.

In the last year 164 new societies were formed, being thirty-six more than had been formed in the previous year. The report then went on to advert to the union, which, previous to the present year, had existed in the Society, and to the necessity for preserving the original constitution of it. After Rev. Drs. Dealtry and Bennett had addressed the meeting at some length, in proposing that the report be adopted, Capt. Gordon rose, and addressed the assembly in a very long speech, repeatedly interrupted by hisses and applause, impatience, confusion, and uproar, and contended that no person should be a member of the Society, or sit on the committee, who did not believe in the trinity. He moved an amendment to this effect. Rev. Rowland Hill replied amidst great applause to Capt. Gordon. He compared the scene just witnessed to a bear garden, and said that infidels would have a great triumph over them on account of such proceedings. He did not care who gave the bible; he would only ask what *kind* of a bible it was. Rev. Lundy Foot moved another amendment, to the effect, that no Unitarian or Arian should in future be allowed to take part in the proceedings, or to sit on the committee of the Society. Rev. J. Burnett, and Sir L. Shadwell, the vice-chancellor, protested against both amendments in warm language. Hon. and Rev. B. Noel seconded Capt. Gordon's amendment in a lengthy speech, which was received with great impatience, and he was supported by Mr. W. Phillips. Lord Lifford advised that the amendments should be withdrawn. Mr. H. Hughes, M. P. and Mr. Luke Howard, of Ackworth, also opposed the amendments amidst great confusion. The latter gentleman, who is a trustee of the Society, said—"The moment you establish a test I leave you." On the amendments being put, they were both negatived by a large majority. The other business of the Society was then transacted, and the meeting broke up after a most stormy and disgraceful discussion.

Thus far the Times. The business, we presume, will not end here. Such an amalgamation as excludes social prayer from the meetings, must eventually be relinquished, if the cause continues to prosper. If there had been a genuine praying spirit at the meeting, there would doubtless have been less of "stormy and disgraceful discussion."

City Missions.—It affords us great pleasure to state, that Christians in this city, of different evangelical denominations, have taken incipient measures to have the gospel preached in its simplicity and plainness to the poor and neglected part of this community. Rev. David Nasmith, whose efforts in behalf of city missions have been eminently blessed, in Scotland, Ireland, and many places in this country, visited our city last week, to promote the objects of a mission of this character here.

In a conversation with Mr. Nasmith respecting the progress and results of city missions, we collected the following facts. A mission of this character, not however on the plan now adopted, was commenced in London in 1824, which has not been very efficient. The first commenced on the present plan, was formed in Glasgow, in 1826. Societies have since been formed and missions established, in Edinburgh, Liverpool, Dublin and Belfast. The mission in Glasgow employs twenty agents; the same number is employed in Dublin; Edinburgh has fourteen. The most of the agents in this good work, in Scotland, are theological students; to such it ought to be a peculiarly interesting field of labour, as fidelity in it will prepare them for the duties of the pastoral office.

A city mission was formed in New-York last September; and one in Philadelphia in March, which has five agents in the field. Boston, Salem, Providence, and Charleston, have had missions of this kind, (not, however, efficiently conducted), for several years. During the last year, efforts have been made to inspire them with new life, and adapt their operations to the important purposes for which they were intended. In Baltimore, Augusta, Mobile, New-Orleans, New-Brunswick and Trenton, N. J. measures have also recently been adopted to establish city missions.—*Richmond Tel.*

Boston.—We used to think that Boston was a pattern of morality and good example, and as such we have venerated this seat of the pilgrims; but we have been surprised and astonished with the bill of the public crier, giving notice that a boat was about to sail from the wharf at half past 10 o'clock on Sabbath morning last, freighted with a party of pleasure for the day. He was advised by one of the good citizens not to make proclamation of such transactions on the Sabbath. It is stated that the crier replied, "he would not desist." We have reflected much on the above conduct of a public officer of this city; that a place full of good report, and mighty by the good deeds of our fathers, can now endure to see its holy and once venerated institutions trampled under foot, its ancient laws and usages virtually repealed and abrogated. Shall it be silent? Will the city of Boston endure such indignity?—*Christian Herald.*

Rev. Luke Lyons has accepted the call of the 3d presbyterian church and society of this village, to become their pastor.—*Roch. Obs.*

REVIVALS.

South-Bainbridge, Chenango Co.—The following account of a four days' meeting reeently held in this place, is contained in a letter from Deposit, to the editor of the Recorder, dated the 21st inst:—

DEAR SIR—I have just returned from a four days' meeting held at South-Bainbridge. The Lord has made bare his arm in that place in saving power. The meeting began on Wednesday the 7th inst. and continued till Friday evening; at which time eight or ten expressed hope. The heat was so excessive that the meeting was suspended on Saturday, to begin again on Sabbath morning at sunrise. And that day was a great day. At the close of a third sermon, sinners were called on to give up their hearts to God. They came forward to the number of forty-five. After some conversation and special prayer on their behalf, twelve rose and expressed hope in Christ. Two or three who did not rise, also expressed hope. Others without doubt submitted. The scene was awful, and the effect upon the whole congregation solemn and impressive. Those that were stout-hearted, and far from righteousness, trembled. Every individual in one slip, to the number of six, hopefully submitted. The providence of God called for a fourth sermon; at the close of which an individual was found so smitten by the sword of the Spirit, that he writhed and groaned in excessive agony. Before the setting of the sun he appeared to be clothed and in his right mind.

The effect of this meeting on the surrounding population, we hope, will be blessed. Rev. E. D. Wells occupies the ground half the time.—South-Bainbridge is a strong hold of universalism; and if I am correctly informed, one man publicly renounced this delusion at the close of service that day. Thirty have expressed hope during the meeting. Six of this number gave up their hearts under the breath of prayer in a neighbourhood prayer-meeting. Others are deeply impressed; and there is a shaking among the dry bones of that valley. Indeed, for many miles up and down the valley of the Susquehannah, the wicked fear and tremble, knowing that the God of Elijah has come down to hear the request of his people.

And here, Mr. Editor, in behalf of Chenango, and Delaware counties, I wish to lift up a cry for help. The minds of the people in this region are moved mightily. The labours of missionaries or evangelists are greatly needed. Four and five days' meetings may be conducted in many places in this region with a promise of glorious success. There are eight or ten places in this vicinity where the condition of the people calls for such a meeting without delay; and there are not ministers on the ground sufficient to meet their pressing demands. Is there no evangelist in Oneida county that can be spared? Never have I heard such cries and entreaties for help; and unless more help can be obtained, it does appear that many souls must perish that otherwise might be saved. The fields are white already unto the harvest. Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into the harvest. If the grain is not reaped when it is ripe, it will soon sink back into the earth. Your's, &c. H.

Bristol, Vt.—From a letter received by a gentleman in Utica, which is of a recent date, we learn that a protracted meeting of an interesting character was held three or four weeks since, at Bristol, Vermont. The following is an extract of the letter:—

"The minister of the place had attended one or two of these meetings, and had excited some interest on the subject among his people. He appointed a similar meeting to be held in his own parish, and sent invitations to the neighbouring clergy. Most of the clergy in the vicinity thought the appointment premature; that the time had not come to build the Lord's house in that place. Such was the sentiment abroad, that the minister and church of that place feared the meeting must be relinquished after the appointment had been made. This seemed to lead them to the foot of the cross—to deep repentance and humility. At length, several ministers consented to attend. The morning arrived; but it was gloomy; dark and angry clouds hung along the summit of the mountains; the rain began to descend; Christians feared that people would not come to the meeting; and this led them again to look to the hills whence came their help. At eight or nine o'clock the clouds began to disperse. The public prayer meeting in the church commenced at nine. There were few present except professors, and they seemed to look away from every human arm, to the God of Israel. The presence of God was felt. At half past ten a sermon was preached from these words—"Prepare the way of the Lord;" addressed to Christians. It seemed to reach the heart, and Christians began to feel more deeply their responsibility.

"During intermission the clergy retired to a room, where they partook of a hasty refreshment, and then knelt down, and each offered a short and specific prayer for some individual object; for the Holy Ghost to attend the preacher, and set home his words upon impenitent hearts; or for some individual person or class of persons. They then returned to the church, where similar prayers had been offered by private Christians. All then united until 2 o'clock, in exhortation and prayer. Then there was another sermon; when the assembly were dismissed. Evening lectures were given in all the school districts; and the next morning, five o'clock prayer meetings were held.

"On the second day, at nine o'clock, while many were present at the prayer meeting, written petitions were handed to the minister, by those who desired prayers for any specific object. The petitions were of this character, viz—"A brother in the church desires prayers for his wife, who is in a state of impenitency:" "A sister desires prayers for an impenitent companion:" Parents for impenitent children, and children for impenitent parents: Brothers for impenitent sisters, and sisters for impenitent brothers; and in one instance a case like this: "An aged sinner, 77 years old, desires the prayers of Christians, that he may be born again," &c. &c. These petitions were read by the minister, and a prayer offered for each individual case. These means were accompanied by the power of God. The hardened hearts, which were indifferent at the commencement of the meeting, began on the second day to feel their heavy weight of sin; and to the surprise even of Christians, many of those who to human view were the most unlikely to be affected, cried out, "What shall we do?" I might specify cases had I room. The power of the Holy Ghost seemed to fill the place, and the mouths of scoffers were shut.

"Almost all the men of influence in town, before the meeting, were opposed to God; and at the close were for him. Of this number were three lawyers, several merchants, physicians, &c. There were fifty hopeful converts during the meeting, and fifty more within a few days afterward; and the work has been going on since then to the present time. The subjects of the work are of all classes, from the man of grey hairs to the child. There were a number of the members of the church, whose companions were intemperate; but a few days after the meeting, I was informed that they were all, without an exception, hopefully converted.—Several other striking instances were witnessed of the efficacy of fervent prayer for special objects."

Fairfield, Herkimer Co. N. Y.—We understand that a powerful work has commenced in this town, which extends to the medical college. During a protracted meeting at Herkimer last week, a season rendered solemn by the special tokens of the divine presence, the Macedonian cry was heard from Fairfield, "Come over and help us."

Jamaica, L. I.—The Evangelist mentions a revival at this place, which has for some time been increasing in power. "The greatest portion of the conversions took place after an anxiety of a few days or hours." The cases that were of a less lingering character, have not generally given the brightest evidence of a change.

Philadelphia.—Since the adjournment of the Assembly, continued meetings for eight or nine days have been held in Rev. Mr. Patterson's church, in the northern liberties. On the first and second of these days, Rev. Dr. Lansing, and Rev. Mr. Kirk, of the state of New-York, chiefly conducted the exercises. On subsequent days, Rev. Mr. Walton, of Alexandria, Rev. J. D. Mitchell, of Lynchburg, Va. Rev. Mr. Ross, of Tennessee, and Rev. Mr. Phillips, assisted the pastor. About sixty persons at one time expressed their awakened state of soul, and desire to be made the special subjects of prayer, by arising in the presence of the congregation, and taking appointed seats.

On the last Lord's day, Rev. Dr. Livingston received *fifty-six* persons to the full communion of the church; who were nearly all of them in the morning of life. On the same day, Rev. Mr. Grant baptised ten adults and ten infants, and received a large accession to his communion table. Last week Rev. Mr. Barnes had received *seventeen* new communicants, and expected

several more before the celebration of the Lord's supper, which is to take place on the next Sabbath.

Morning prayer meetings, in many congregations in this city, are well attended, with much apparent devotion. We still plead, "O Lord, revive thy work."—*Philad. 17th inst.*

In Protestant Episcopal Churches.—Extract of a letter to a gentleman in this city, (Charleston), from an episcopal clergyman, dated Philadelphia, April 16, 1831:—

"I had learned that the indications of the commencement of a revival of religion were appearing in some congregations in Charleston. How rejoiced should I be to hear that the episcopal churches in your city are sharing in the blessing. I would that what is now *revival* in the churches, were the habitual spirit of all churches, never diminishing, ever growing.—Why should we not always preach, and pray, and feel, and converse, and hope, and believe, and dare, as when under the influence of revivals? Why should not revivals be set aside, by avoiding that declension which makes room for them; by going on in such habitual newness of life, as that which is now extraordinary should be but the daily procedure of our work?

"The Lord has blessed us in company with other churches in New-York, and in its vicinity. About eighty have exhibited serious impressions among my people, during the last seven weeks; a large proportion of whom give evidence of conversion. Mine, I am happy to say, is not the only episcopal church in which the work of revival is apparent. In Dr. Milnor's, of New-York, a large number have been called out of darkness. The episcopal churches in Rochester and New-Haven, are also much blessed. Two in Philadelphia (Mr. Bedell's and Mr. Tyngs) are much awake, and present a hopeful promise of much good.

"How any one that loves the Lord's cause, and understands what conversion is, and what souls are worth, can be cold to a revival of religion, except as he may be beset with utter misapprehensions of what a revival is, and how it must be conducted, I cannot conceive. Good men, I know, are sometimes rather disposed to stand off; but only while they confound a revival with abuses and extravagances, which have no more connection with it, in reality, than the coldness and formality of many professors of religion have, with the true spirit of the gospel of Christ. That revivals have been abused; that they have sometimes been attended with circumstances and modes of proceeding, calculated to serve the cause of Satan rather than that of God, I well know; but that such evils are more to be deplored than the listlessness and inefficiency, which pervades the labours and congregations of many ministers; that Satan is better served by a zeal proceeding to indiscretion and extravagance, than by a zeal which proceeds to almost nothing; that revivals are to be condemned because sometimes deformed by zeal without knowledge, any more than the whole ministry is to be condemned, because so often deformed by knowledge without zeal, I have yet to learn. I see not how the glory of the latter day, so near at hand, can be brought about, except by a powerful revival of religion, extending life and power unto every branch of the church. Can the kingdom ever come, by a progress as gradual as that with which so large a part of christian professers are content? I pray for a revival far greater, and more mighty and astonishing than has ever yet been seen. Whenever I use the Lord's prayer, "*Thy kingdom come!*" does it mean "Convert a few at a time; excite a spirit of inquiry gradually; leave the multitude under wrath and death; go on by degrees in the conquests of grace?" I mean by it, conquests unlimited, as to extent; unrestrained as to time, but by the hidden counsels of God. I do not think I should complain, if the prayer were answered in the conversion to-morrow of *a nation born in a day.*

"May the Spirit of God be mightily poured out upon all the churches of your city; and may the spirit of power and love, and of a sound mind, be granted richly to all their pastors, that they may be labourers together with God." *Charleston Obs.*

Gorham, Ontario Co. N. Y.—Of late there has been a revival in Gorham. At the last communion season, between thirty and forty were added to the church under the care of Rev. Mr. Gaylord. About a year since, the church in that place consisted of only forty-four members; now it contains ninety-eight.

Monroe County, N. Y.—A correspondent at Rochester, under date of May 30, writes as follows:—

"Four days' meetings have recently been held in Chili, Rush, Greece and Henrietta, in this county, since the one at Ogden. The presence and power of the Holy Spirit were signally manifest; and many souls were added to the number of God's children.—*N. Y. Evan.*

Sodus, Wayne Co. N. Y.—At a four day's meeting at Sodus, God's sovereign power and grace were very signally displayed in the conversion of sinners. A large majority of the congregation came to the anxious seats.—*ib.*

Prattsburgh, Steuben Co. N. Y.—A correspondent at Elbridge, under date of June 1st, says:—

"A four days' meeting was held at Prattsburgh, the exercises closing on Sabbath evening, the 29th of May. During the last great day of convocation, nearly two hundred persons came forward to the anxious seat."—*ib.*

Buffalo.—A letter, dated Buffalo, 31st ult. says that sixty-two were added to the presbyterian church last Sabbath. This number, together with those who had previously united by profession of their faith, and those who have been united by letter, makes about one hundred and ten since the commencement of the revival in that place.—*Roch. Obs.*

Greensburgh, Westchester Co. N. Y.—Extract of a letter dated Greensburgh, May 25th, 1831:—

"The Lord is doing wondrous things in this and the neighbouring towns. In the Dutch reformed church in this place, I am told that there are about one hundred hopeful converts within the last four or five weeks. In the presbyterian congregation there is a great excitement, and a number of new conversions, and a great number added to the methodist society."

Brattleborough, Vt.—A work has just commenced at this place.

Braintree, Vt.—A church at this place, that had been greatly divided, and that were upon the point of dismissing their minister, are now revived and restored to harmony and love.

Windsor, Vt.—Four days' meetings commenced in this town on Monday evening, June 6, and were continued till Saturday noon. It was a season of intense and increasing interest. Its influence on Christians of all denominations, and on many others, appears to have been most happy. Several instances of apparent penitence took place during the week. The number continues to increase; and a considerable number are inquiring what they must do to be saved, who are not yet willing to begin to do those things, which they know they must do in order to be saved.—*Vt. Chron.*

Benson, Vt.—A revival is progressing among this people, with uncommon interest. The power of God was very signally displayed during a four days' meeting, which commenced on the 17th of this month, which in fact continued six days. Such was the power of divine grace accompanying truth during the meeting, that while believers stood astonished, opposers were confounded. The number of hopeful converts we do not count. God has done great things for us, but we look for greater.—*ib.*

St. Johnsbury Plain, Vt.—A four days' meeting has recently been attended in this place. Few entertained a hope until after the meeting closed; but it is believed there are now between twenty and thirty who think they have reason to believe that they have passed from death unto life. At Lyndon there is now an interesting work. At the north part of this town is also an interesting revival.—*ib.*

Litchfield, Conn. is still favoured. About ninety are hoping.

Among the other favoured towns in Connecticut, recently mentioned in the journals, are Salisbury, Guilford, New-Canaan, and Danbury.

Athens, Georgia.—I cannot forbear writing to tell you of the glorious times in Athens. Ten days ago sinners in Athens were as thoughtless and apparently hardened in sin as they ever were; now more than one hundred are under convictions of sin; and I believe I may say forty are rejoicing in hope. Not a day passes but some appear to be brought to rejoice in hope of the pardon of their sins.

In a letter dated May 21, Rev. A. Church, an officer in the college at Athens, says, "The college shares largely in the work, and a considerable number of our most promising young men already indulge the opinion, that they have passed from death unto life."

University of North-Carolina.—We rejoice to hear that the shower of divine influences continues to descend on the university of North-Carolina. Rev. Dr. M'Pheeters, in a letter dated the 6th inst. says—"The last account from Chapel-Hill is, that more than one half of all the students there have professed hope in Christ; that all the members of the senior class (about to graduate this month) have professed conversion, except four; that of these four, two are said to be quite serious; and that there are only about nine or ten of the pupils who remain careless and unconcerned. Messrs. Russell and Harding speak of the work as glorious and wonderful beyond any thing they had heretofore witnessed."—*So. Rel. Telegraph.*

Auburn State Prison.—Extract of a letter from the state-prison at Auburn, N. Y.:—

"The deep feeling that pervades this community, on the subject of religion, is not wholly outside of these walls. I have never seen a time so deeply interesting as the present among the convicts. Never was I so often called upon to answer the question, "*What shall I do?*" Among the females it is astonishing. We have for some time past (almost secretly) had a Sabbath school among them, taught by highly respectable ladies from the village. There is a perfect change in the conduct of all; some of them are beyond all doubt new creatures in Christ Jesus. I rejoice to add, that several of our officers are subjects of the work of grace in progress among us."—*Bost. Rec.*

Progress of Revivals.—A young gentleman writes from Andover, Mass. that the students returning to the theological seminary, bring delightful tidings of the commencement, increase and power of revivals in various portions of the country. The progress in the New-England states, especially, seems to increase rapidly.

WESTERN RECORDER.

UTICA: JUNE 28, 1831.

Fourth of July.—A communication has been received from an unknown source, touching the queries we published a short time since, relative to the ordinary methods of celebrating the fourth of July. Though the article has been written in too much haste for the public eye, it contains a number of considerations which ought not to be disregarded.

The manner of celebrating this festival, by feasting, surfeiting and drunkenness, by military pomp and parade, by empty noisy declamation, by toasts containing profane allusions to scripture, by parties of gaiety and pleasure; all this, to any one who knows the whole history of such things, is readily seen to be of heathenish origin, as well as adapted to undermine the morals of the people.

On this subject, of course, there can be no room for controversy. The history of most of these celebrations, for many years past, has, with little variation, been sad in the extreme. The scenes of drunkenness, gambling, fighting, noise and dissipation, have given but poor evidence of gratitude for national mercies, or indeed of that patriotism which consists of genuine love of country. The real lovers of the commonwealth would be the last persons in the nation to do any thing which should poison the public morals. This work should seem to belong to the enemies of the land. Balaam of old could find no other way to curse Israel, but by poisoning the morals of the people. This abundantly succeeded; and the lesson is left for the improvement of after ages.

It will be said, that political celebrations have in *many places* been greatly improved in their character. Admit it; still there is ample ground for further improvement, before such celebrations will become a blessing to the community. At the same time, like temperate drinkers, thay lend the countenance of their example to celebrations which are of a far more mischievous character, and thus become stumbling blocks in the way of farther reform.

These considerations, as well as others that might be suggested, convince us, that whatever others may do, Christians ought to absent themselves from such scenes, as far as is practicable. If the laws of the land call them out to do service on that day, let them do it; but otherwise let them flee from the noise and the bustle, and show their gratitude in social or private worship.

Religious celebrations of the day have their peculiar advantage, when properly conducted. Gratitude, when thus expressed, should be accompanied with deeds of beneficence; for of what use is feeling, which does not stir up its possessor to correspondent effort. Objects enough are at hand. Any of the existing forms of enterprise may suffice. The most appropriate, perhaps, are the Sabbath School, and the Colonisation Society. The latter will claim the attention of many churches throughout the country, especially on the first or second Sabbath in the month.

The Boston Recorder, on this subject, holds the following language:—

"When we see in the commercial papers, coming to us from all directions, that preparations are making for celebrating the approaching anniversary of our independence and freedom, we are reminded that thousands of our fellow countrymen, born in our own happy soil, have no *freedom to celebrate.* They and their descendants are doomed to slavery, a *double slavery* of body and mind. In New-England we see nothing of this, and think little about it; but in order to give some idea of the system, we present one of its features, as exhibited in the following paragraph, copied from a late number of the Washington City Spectator:—

"*Is this Kidnapping?*—In hopes of stumbling on a *reward*, B. arrests an Ethiopian, and commits him to prison, on suspicion of his being a slave. No evidence is offered of his being such; but circumstances prevent his proving his freedom. No one claims him, and he must now be sold for his jail fees. C. purchases him at the jailor's sale for *one dollar*, and sells him to a trader for four hundred dollars; and the unfortunate man finds himself transferred from the Washington to the Alexandria jail for safe keeping, till an opportunity is offered of sending him to the southern market. This case happened a few days since in this city. What should society award to the wretch, who could buy a fellow creature for *one dollar*, and sell him into hopeless bondage for four hundred? Noble speculation!! We wish our distant readers to bear in mind, that these things are done under the sanction of laws passed by *their* representatives. They should therefore look to it. "Hail Columbia!!!"

"Every feeling heart will ask, is there no remedy for this evil? To this we answer, the *American Colonisation Society* affords the best remedy we have yet seen devised. The colony which they have established at Liberia, in Africa, is an asylum where many a sighing slave has found freedom, prosperity and happiness; and that society only needs funds, to transport thousands more of those unhappy men, women and children, whose owners are willing to emancipate them, as soon as soon as the society will convey them to the colony. We mention the subject at this time, to remind our readers that our approaching national anniversary affords a very favourable opportunity to take up collections in aid of this truly patriotic and benevolent enterprise. We hope the attempt will be made in every christian society, either on the fourth of July, at a religious celebration, or on the Sabbath previous."

Interesting Meeting at Philadelphia.—Under this head, a short time ago, the New-York Evangelist published an abstract of a statement made in Dr. Skinner's church at Philadelphia, by Rev. Messrs. Aikin and Lansing, of this village, touching the revivals in this vicinity. The article continues to be copied by the journals, and is sometimes severely commented upon by the enemies of the cause. It may not be improper, therefore, just to mention, as we feel authorised to do, that the reporter of the Evangelist was rather unfortunate in his representation of the matters set forth. The statement appears different on paper from what it did in Dr. S.'s church. The writer seems to have forgotten, that the naked exhibition of facts, is a different thing from presenting them as mere illustrations of principles. The exhibition of the most trivial incident, for example, may serve to illustrate the principle that divine sovereignty sometimes employs the veriest trifles to induce men to repentance; but bring forward the same incident, without reference to the principle, and the reader may be left to conclude that the narrator imagined it to be extraordinary, in itself considered.

Infant School.—A sermon was preached last Sabbath evening, by Rev. Mr. Bethune, to a large audience, in the first presbyterian church, in behalf of the cause of infant schools, particularly among the poor. The pupils of the Bleecker street school were present, to sit before the congregation and sing their little hymns of praise. A collection was taken up in their behalf. We think highly of such institutions; and should have inserted the notice of this meeting last week, had it come to hand before our paper was issued.

Five Witnesses.—Zion's Advocate, a paper published by the Baptists in Maine, stated a short time since, in a revival notice, that several Universalists had bowed to the Prince of Peace, &c. This statement was afterwards contradicted in the same paper, by one Mr. St. Clair, who denied that a solitary instance of the kind had occurred. In answer to this, a certificate soon afterwards appeared, which closed in the following manner; no doubt, much to the confusion of the Universalists:—

"We feel it our duty, for the truth's sake, to say to you and the public, that we have been advocates for the doctrine of universal salvation. But during the winter past, we hope God has had mercy on us, by convincing us that without repentance there is no remission of sin, and has made the gospel to us, both the power of God, and the wisdom of God.

"Respectfully your's,

"*Samuel Uran, Daniel Wilkinson, Sylvanus Gibbs, Nathan Hammond. James Simpson, jr.*"

A Hint to Bible Distributors.—A correspondent of the Connecticut Observer mentions having recently passed the whole distance from Albany to Detroit, and back again, in boats, without being able to find in those conveyances a single copy of the bible. His own pocket bible, if left on the table, would be taken up and read; but not a copy belonged to any boat.

Subscriptions to the American Board.—The New-York papers mention, that $2500 was subscribed a few days ago, by the congregation worshipping at the "brick church" in that city; and that the sum will probably be increased this year to $3000; about $2500 has been pledged by the Bowery church; and subscriptions are in progress in several of the other churches.

Augusta.—We are desired to give notice, that a protracted meeting will be held at this place, commencing on the fifth of July, at 10 o'clock, A. M. The congregational church, under the present charge of Rev. Mr. Waters, are enjoying a season of revival; and prospects are still brightening. It is hoped that on the ensuing occasion, there will be a full attendance of ministers and people, from other towns.

A protracted meeting commences at Norway, on Tuesday next. Ministers and brethren in the neighbouring towns are requested to be present on the occasion.

Rev. Dr. McMurray, of the city of New-York, will preach (with the leave of Divine Providence) in the reformed Dutch church, Broad street, next Sabbath evening. Subject, "The bible the only standard of evangelical faith." The course of lectures will be continued by different clergymen of the Dutch church, every Sabbath evening during the summer.

Religious Messenger.—The first number of a new paper, bearing this title, has just come to hand from Norwich, Connecticut. It is professedly devoted to the promotion of vital godliness, without regard to sectarian peculiarities. It is issued weekly, is of moderate size, and offered at $1.50. J. Huntington, 2d, editor.

Rev. A. Dickinson, editor of the National Preacher, and Rev. Mr. Calhoun, of Connecticut, recently embarked for London, in the packet ship Sovereign. The captain took no ardent spirits aboard. The New-York Observer thinks this the first example of the kind among the packets which sail for a foreign port.

A correspondent, who inquires for a musical address which appeared a few years ago in our columns, is informed that the numbers containing it were all disposed of long ago.

SUNDAY SCHOOL CELEBRATION, *JULY 4th.*

The Committee of Arrangements for the JUBILEE celebration of Sunday Schools, give notice, that the following will be the arrangements for that occasion:—

1. Each School will assemble at its usual place of meeting, at 8 o'clock in the morning, under the charge of its Superintendents and Teachers, and march to the Baptist Church in Broad street.

2. The Schools will form a general procession at the Baptist Church, at 9 o'clock, and thence march up Genesee and Liberty streets, to Judge Cooper's orchard.

3. Schools from the neighbouring towns will assemble at the orchard at half past 9, and join the general procession. A hymn will then be sung; and at 10 o'clock the procession will move to the 1st Presbyterian Church.

4. The exercises at the church will commence at half past 10, as follows:—

1. Distribution of Cards and Music.
2. Singing—"Jubilee Hymn."
3. Prayer.
4. Singing—"Gospel Banner."
5. Report of Western S. S. Union.
6. Addresses—Gentlemen from abroad.
7. Benediction.

5. The Schools will then repair to the basement story of the church, where refreshments will be provided and the exercises closed.

Capt. CLARKE will officiate as marshal of the day.

A collection will be taken up in aid of the Western S. S. Union.

N. B.—Should the weather be unfavourable to meeting in the orchard, the procession will march directly from Broad street to the Presbyterian Church.

By order of the Comm'tee of Arrangements,
G. S. WILSON, *Sec'ry.*

THE VERSE-A-DAY SYSTEM.

JOHN XIV.

Tuesday, June 28.—18. I will not leave you comfortless: I will come to you.

Wednesday, June 29.—19. Yet a little while, and the world seeth me no more: But ye see me: Because I live, ye shall live also.

Thursday, June 30.—20. At that day, ye shall know that I am in my Father, and ye in me, and I in you.

Friday, July 1.—21. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him.

Saturday, July 2.—22. Judas saith unto him, (not Iscariot), Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

Sunday, July 3.—23. Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him; and we will come unto him, and make our abode with him.

Monday, July 4.—24. He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

Tuesday, July 5.—These things have I spoken unto you, being yet present with you.

For the Western Recorder.

MR. HASTINGS—Will you permit me, thro' the medium of your paper, gratefully to acknowledge the recent cheerful contributions of the people of my charge, to forward the bible cause; and particularly that they expressed a wish, which they now realise, that thirty dollars of their contribution might be so applied, as to create me a life member of the American Bible Society. That the Lord of the bible and God of salvation, who has promised that "he that watereth, shall be watered also himself," would soon verify his blessed word, by pouring down the rain of righteousness again upon this place, is the earnest prayer of their pastor and your friend. D. B. BUTTS.

Western, May 30, 1831.

POLITICAL.

FOREIGN.

An arrival at Portsmouth, N. H. from Liverpool, has brought London dates to the 18th of May, which are only two days later than the accounts previously received.

Parliament Election.—The result of the election, as far as it was known in London on the 18th of May, was as follows:—

Whole number of members returned, 586; of whom 367 are in favour of reform, and 219 against it. A comparison of the members now returned, with the members of the last Parliament from the same places, shows a gain of 132 in favour of reform, and 42 against it: making the net gain in favour of reform 140.

Poland.—The latest date from Warsaw, is May 5th. The head-quarters of the Poles were advanced on the 2d of that month. A report of the commander in chief, of that date, speaks of several unimportant skirmishes.

The report that Gen. Dwernicki, who commanded the Polish army in Volhynia, had been compelled by the Russians to retire into the Austrian territory, with 4000 men and sixteen pieces of cannon, is confirmed. They asked the protection of the Austrian authorities, which was granted them, on the condition that they should surrender their arms, and remain neutral.

London, May 16.—We understand, on good authority, that negociations are actually entered into, under the mediation of Austria and Prussia. Count Lebzeltern and Gen. Muffling have, it is said, actually arrived at Warsaw for the purpose. The Russian army is acquiring accession of strength from the Asiatic provinces, in detachments of Baskirs and other tribes; and Prussia has augmented her *cordon sanitaire* to 100,000 men.

London, May 18.—A good deal of apprehension exists as to the fate of Poland. We understand that the Russians are marching down upon the frontiers in immense numbers. Is Samartia again to fall, "unwept, without a crime!" That she may fall is possible; but she will not fall unwept. We do not, however, despair of Poland. She has unequivocally declared for independence; and we have great faith in the sentiment—"For a nation to be free, it is sufficient that she wills it."

DOMESTIC.

Cherokee Phœnix.—The following article is from the Cherokee Phœnix, of the 11th inst. The calm and temperate manner in which that paper has been conducted, through all the trials to which the nation has been subjected, cannot but command the respect and admiration of even its oppressors:—

"This number closes the third volume of the Cherokee Phœnix. Our three years labours are at an end. We have but a few words to say on this occasion, and they are quickly said. We intend to continue our publication as usual, and as long as we can find means to sustain it. During the three years of its existence, we have passed through good and evil report. We have had our share of trouble and vexation; but we have also been cheered and encouraged by the approbation of our friends, and most of our readers. For this we feel grateful; and we shall endeavour to merit that approbation, by following the plain path we have pursued, by adhering strictly to truth, and by doing what we can to entertain and enlighten our suffering brethren. It may be proper to mention to our patrons, and those who take an interest in the welfare of the Cherokees, that we are suffering for the want of money. The "new era" has not only wrested from us our rights and privileges as a people, but it has closed the channel through which we could formerly obtain our *own* funds. By this means the resources of the Phœnix are cut off. We must now depend, if we continue our labours, upon our patrons at home and abroad. To them we make our appeal. Thanks are due to those of our brethren of the press, who have honoured us with their papers, and willingly transferred into their columns, for the information of the public, original articles from the Phœnix. We have endeavoured to gain their confidence in all our statements of facts. If we have in any measure succeeded in obtaining that confidence, it shall not be abused. It is only thro' the medium of our exchange papers, that we can expect to be extensively heard, and that our grievances can be made known to the people of the United States."

Chemung Canal Loan.—Yesterday (20th inst.) was the day appointed by the commissioners of the canal fund, for opening the proposals for the Chemung canal loan. The loan was taken by Prime, Ward, King & Co. of New-York, who offered *one hundred fifteen dollars ten cents,* for every $100 of stock; being a total premium of $21,179.71 cents, on $149,363 of five per cent stock. This premium, we believe, is four or five per cent higher than was ever before paid to the state on five per cent stock.—*Alb. Arg.*

We are authorised to state, that the report, which originated in a Canandaigua paper, that Mr. Butler, of this village, would accompany Mr. Van Buren to England, as secretary of legation, is entirely unfounded.—*Geneva Gaz.*

The liberation of one hundred and sixty-four slaves has been effected by the wreck of brig Comet, from Alexandria, D. C. bound to New-Orleans. The crew and slaves being all saved and carried into Nassau, the English vice-admiralty court have decided that human beings are not property, and all the slaves were set at liberty.—*Gen. of Temp.*

DEATHS.

In Trenton, on the 19th inst. after a long and distressing illness, Miss *Sally Hopkins,* youngest daughter of Mr. Roderick Hopkins, aged 41. In early life, she was deeply impressed with her lost state as a sinner. In the sixteenth year of her age, she became a subject of divine grace, professed her faith in Christ, and united with the visible church. In the subsequent part of her life, the power of religion on her mind was exemplified in a well ordered life and conversation. For the last seven years, she was in the furnace of affliction. It was during this period that her christian character and graces were fully developed. In all her trials and sufferings, which were unusually protracted and severe, her trust and confidence in God, as a covenant keeping and merciful God, was unshaken. Though tossed on the billows of "this life's tempestuous ocean," she could not "be greatly moved." She had that hope which is as an anchor to the soul. This deceased child of Jesus has left behind her a bright exemplification of the faith and patience of the saints.—No murmur at the dispensations of Providence were ever heard from her lips. As the closing scene drew near, she had bright anticipations of the glories of the heavenly state! Her soul was staid on the promises of God; and she went down to the dark valley of the shadow of death, safely and securely. Thence she took her upward flight—

"Clad, with her starry pinions on,
Dress'd for her flight and ready to be gone."

"The memory of the just is blessed."

At Baltimore, Md. *Charles Mitchell,* Esq. a distinguished counsellor and attorney at law.—He was a native of Connecticut, and a graduate of Yale college in 1803.

List of Letters received at the office of the Western Recorder, during the last week.

A. Edwards, Andrew Porteus, A. Smith, A. J. Peck, W. A. Hallock, J. R. Pynneo.

New Agent for the Recorder.
Marvin Day, Hamilton, Madison co.

MORE NEW BOOKS.

LECTURES on Botany, by Mrs. Almira H. Lincoln, vice-principal of the Troy Female Seminary, a new edition, enlarged and improved.

A supply of the new and improved edition of Olney's School Geography.

An abridgment of Ainsworth's Latin Dictionary, by Charles Anthon, Esq.

An improved Grammar of the English Language, by Noah Webster, LL. D.

Also, The Merchant, or Practical Accountant, being a series of mercantile accounts, by T. H. Goddard.

Just received by HASTINGS & TRACY,
June 28, 1831. No. 94, Genesee st.

A PHILOSOPHICAL MEDICAL APPARATUS, will be kept in Bleecker street, third door from Genesee street. The operations have proved most efficacious in nervous weakness and spasmodic affections, chronic and rheumatic complaints, hysteria, prolapsus, palsy, liver and stomach diseases, dyspepsia, bowel complaints, gravel, nervous headach, weak and inflamed eyes, dropsy, deafness in children, ulcers in the ears, palpitations of the heart, pain in the breast, and obstructions generally, which are the first cause of most of these complaints. In cases of limbs partially perished from different causes, I have attended two of seven years standing, the year past, which now can be used, and are still improving; with others of shorter duration, which are well, or nearly so. There is living testimony of patients of nearly all the above diseases, in Utica, and its vicinity, who have been cured; and many are able to work who had not for years; which is all the commendation that is considered necessary at present. The use of these fluids will restore tone to the relaxed fibres, and equalise the circulation through the system. This mode of administering medicine is through the power of electrical and galvanic fluids, being medicated and applied locally, or infused through the system, if necessary. It is well known that the vital functions cannot be kept up without the influence of these fluids, exciting the action of the stomach, and promoting digestion, and healthy secretions and excretions.—Contracted muscles can be restored, if not callous; and many of the most painful and lingering disorders which embitter human life, may be so far relieved, if not cured, as to make life comfortable and pleasant, through the blessing of God. Dr. D. BUDLONG.
Utica, June 28, 1831. 26w3

SAMUEL THOMSON,
Late firm of Shearman & Thomson,

IS now receiving his third supply of Goods purchased this season. Call at 68, Genesee street.
June 20, 1831. 25w3

20 cases Diamond Leghorn and Plain Straw BONNETS, are on the way from Boston, and *I think* will be sold rather cheap, by the *case, dozen* or *single.*

I have received this day, Gauze and Tafteta Ribbons, one case of Straw Gimp, and most kinds of Millinery Goods, which I shall sell, as usual, cheap.
June 20, 1831. SAMUEL THOMSON.

1 case super Irish SHEETINGS; 2 do. Marseilles QUILTS, are this day received by
June 20, 1831. SAMUEL THOMSON.

MOST SPLENDID.

10 pieces double super CARPETS, entire new stile and patterns, will be received to-morrow, by
June 20, 1831. SAMUEL THOMSON.

COFFEE.

50 bags Java and Green Coffee, just received and for sale, by PARKER & HASTINGS,
June 21, 1831. No. 90, Genesee st.

FISH.

30 bbls. & half bbls. Mackarel,
20 bbls. Connecticut-river and Maine Shad,
150 boxes Herring, for sale low, by
PARKER & HASTINGS,
June 21, 1831. No. 90, Genesee st.

WINES.

A QUANTITY of Malaga, Marseilles, Madeira, Catalonia, Claret, and other Wines, just received by
PARKER & HASTINGS,
Utica, June 21, 1831. No. 90, Genesee st.

5000 HIDES.

THE Subscriber has just received, and has now on hand, Five Thousand SPANISH HIDES, comprising River La Plate, Rio Grand, Pernambuco, Carthagena, Tampico, and Santa Martha, Sole Leather HIDES; and New-Orleans, Patna, and dry and salted Calcutta UPPERS: Together with a large assortment of all kinds of LEATHER.

Also, constantly on hand, a supply of the first quality of LIVER OIL, and a general assortment of *Currying Tools,* which he offers for sale as low as they can be bought in Albany or New-York, including transportation. SAMUEL LIGHTBODY,
Utica, June 14, 1831. (24) No. 14, Genesee st.

JUNE 14, 1831.

E. M. GILBERT has just returned from New-York with a complete assortment of Staple and Fancy GOODS, part of which he has determined to sell at the following prices, for cash only:—

20 pieces fashionable col'd Gro de Naps, at 56 cents per yard.
5 pieces black Italian Lustring, at 75 cts. per yard.
50 do. heavy light Calicoes, 12 1-2 do.
20 do. fancy do. Do. 18 do.
50 do. rich dark Do. 18 do.
10 do. light Ginghams 25 do.

CHEAP SHOES.

500 pair Ladies' Prunella Pumps, 62 1-2 cts. pair.
200 Do. Do. Do. 87 1-2 do.
For sale by E. M. GILBERT, No. 55, Genesee-st. first door above Oneida Temperance House.
June 14, 1831. 24

PALM LEAF & NAVARINO HATS.

50 doz. Palm Leaf Hats,
20 do. Yellow Navarino Hats.
20 do. Black Do. Do.
For sale cheaper than ever, by
June 14, 1831. E. M. GILBERT.

SHELL COMBS,

A LARGE Assortment can be found at New-York prices, at E. M. GILBERT's,
June 14, 1831. No. 55, Cheap Side.

HARDWARE.

AYLSWORTH & HOLMES, at No. 129, Genesee street, offer for sale, a general assortment of Hardware, Cutlery, Sadlery and Cabinet Wares, at wholesale and retail. They are daily expecting their spring importations, direct from the manufactories in England, which, together with their present stock on hand, will make their assortment complete. Having facilities to procure their Goods at the lowest rates in Birmingham and Sheffield, they are enabled to furnish their customers at wholesale, with articles in their line, on the most reasonable terms and prices.
April 5, 1831. 14

BARTON & BUTLER,

AT No. 54, Genesee street, are now receiving the most splendid lot of FANCY and STAPLE DRY GOODS, ever offered in this market. Their assortment is good, comprising almost every article in their line, and will be sold, *wholesale* or *retail,* at as low rates as the same can be furnished north of New-York.
April 5, 1831. 14

WHITE MORENO LONG SHAWLS, a splendid lot; Square Do.; Black & scarlet Long and Square Do.; just opened at No. 54, Genesee street.
April 5, 1831. BARTON & BUTLER.

MILLINERY GOODS, Brown Battiste, Satin Straw, White Crape, Assorted col'd Florences, Satins, Gro. de Naples, Gauze & taffeta Ribbons, &c. just received by BARTON & BUTLER.

7-8 and 10-4 Damask Linen TABLE-CLOTHS, 6, 7, 8 & 10-4 Table Diaper, Irish Do. & Napkins, Ginghams, Prints, &c.; just received at No. 54, Genesee street, by BARTON & BUTLER.

IRISH LINENS, a splendid assortment, may be found at No. 54, Genesee street.
April 5, 1831. BARTON & BUTLER.

Just published and for sale, at the Bookstore of HASTINGS & TRACY, a new work, entitled—

PRAYER, considered experimentally and practically, in reference to the existing state of the churches, and of the world. "The effectual fervent prayer of a righteous man availeth much." Price 50 cents. *Utica, June* 14, 1831.

POETRY AND MUSIC.

From the Episcopal Recorder.

The following lines were written for an album, by the Rev. P. VAN PELT. Believing that they will be acceptable to your readers, I have taken the liberty of copying them for publication. W. S.

CHRISTIAN CONSOLATION.

Oh! why "should the heart of the Christian be sad,"
Or his eye ever dimm'd with a tear?
Oh! why should a gloom his countenance clad,
Or his voice speak the language of fear?

Oh! why should he sigh, when his visions of bliss
Pass away like the meteor's gleam,
Or his hopes from a world false and fleeting as this,
Are 'whelm'd by affliction's dark stream?

Oh! why should he look with dismay at the grave,
Though 'tis cheerless and dismal and lone,
Or dread to launch forth on death's surgy wave,
Though it bear him to regions unknown?

Has not Jehovah, the gracious, the wise, and the great,
Pledg'd his word, that his saints he'll defend;
In every dire conflict, their foes he'll prostrate,
In adversity, comfort he'll send?

Says he not, when thou passest through waters of wo,
Or walkest amid the red flame,
With thy weak, fainting spirit, my presence shall go,
To protect thee from danger and shame?

Points he not to a world, bright, enduring and fair,
Far above yonder star-spangled dome,
Where free from all changes and sorrow and care,
His children shall find a sweet home?

Then courage, my soul! no more be dismay'd
By the clouds which hang over thy head;
On the word of thy God, be thy confidence stay'd,
Assur'd thou hast nothing to dread.

Soon the wearisome journey of life will be o'er,
Then on wings of the cherubim borne,
To the realms of pure bliss thou shalt soar,
And rejoice in eternity's morn.

A new Psalm & Hymn Book.—A small specimen has been sent us, of a new collection of psalms and hymns, which is now in press, and will be issued in a few days at Boston. It embraces, professedly, the best productions of Watts, of Tate and Brady, and of many other poets, ancient and modern; thus including, at least in the view of the publishers, the best devotional poetry found in the English language, which is at the same time strictly orthodox and lyrical. The compilers appear to have had an ample library before them. With how much success they have availed themselves of its contents, will be better ascertained after the work shall have made its appearance.

The work, we understand, will contain a larger number of psalms and hymns than is found in other compilations, embracing a greater variety of style, of metres, of sentiments, and of topics, with less of the dry, didactic and unlyrical character; as well as with more of that which is pre-eminently devotional. The compilers, in revising the defective current specimens, appear to be aiming at chaste simplicity, and purity of language and thought; we say, *aiming* at these things; for after all, they are not so readily attained, as many might seem to suppose. The first rate poetic talent, under the guidance of deep in-wrought piety, seems to be required for success in such an undertaking. Yet there are many palpable imperfections in the current specimen, which might seem easy to be remedied, where there is less talent applied to the task. If only this is accomplished, the musician, to say nothing of others, will have abundant cause of gratitude.

In the musical references and marks of expression which accompany the specimen sent us, we recognise the hand of our friend Mason, whose labours in the cause of sacred music have hitherto been indefatigable, and attended with increasing success. This part of the undertaking is one extremely delicate, not to say hazardous. *Entire* success here, could hardly be expected or hoped by the most gifted musicians among us. Mr. M. is doubtless one of that number.

The appearance of a new book of this professed character, is no small event in the department of church music. The work ought to be decidedly better than any of the existing publications, if it is to supercede them to any considerable extent. There is already too much dissimilarity in such publications; and it is now desirable to introduce greater uniformity. Will the forth coming book have this tendency? We should hope so; but at present can hazard no decided opinion.

MISCELLANEOUS.

From the Illinois Monthly Magazine.

WESTERN PULPIT ELOQUENCE.

In the autumn of 1827, I left my residence on the Potomac, for the western country. Business first called me to the interior of the state of Ohio. After an unpleasant journey of about three weeks, I arrived at my place of destination. Autumn was far advanced before I commenced my journey; the forests were in the "sear and yellow leaf;" and I bade farewell to friends, to the scenes of my joys, and, indeed, to most that was dear to me on earth, under that depression of spirits which the dress of nature was so well calculated to increase. I travelled alone, save the company of my own reflections, and the scenery of a country, to me, new and interesting. At the end of the first week, I arrived in the western part of Virginia; when the weather suddenly changed, from that serenity, which is so often experienced in autumn, to all the severity of winter. Some snow fell, and the frost was nipping. I was impatient to accomplish my journey, and rode too hard.—My horse became lame, and I relieved him occasionally, by travelling on foot. At the end of the third week, fatigued and dissatisfied with most that I had seen and experienced, I found myself at a little town in the county of F———, in what is called the "Virginia Military District." For a few days I felt no disposition for any thing but to rest from the fatigue of my journey, and to question the villagers in regard to the country. During this period of repose, I think on Friday morning, I observed that the little town was fast filling with people, apparently from a distance, and I asked the cause of the collection. I was informed that a quarterly meeting commenced that morning, to continne three days. I had always construed literally the command—"Six days shalt thou labour, and do all thy work; the seventh is a day of rest unto the Lord." But with all my prejudices against quarterly meetings, I fell in with the throng, and went to the court-house; that being the only suitable place for holding large meetings in the town.

The meeting was opened by a young man, who, I was informed, had been recently initiated into the ministry. He exhausted himself and sat down. The audience was manifestly relieved.

He was followed by an old man, dressed in linsey-woolsey. He was tall and thin; his head was whitened by the frost of years. His countenance was one that men love to look upon. There was nothing remarkable or peculiar in his features. His forehead was high, and a little projecting; his eyes small, and somewhat sunken; his nose thin, and a little aquiline; and chin rather long. But he had an expression of countenance, that is not readily forgotten. His image is hung up in the chamber of my memory, to be contemplated and admired. As he rose, every eye was rivetted upon him; and such was the silence of the large assembly, that the softest whisper might have been heard. My interest was excited, at his first appearance; but when he spoke, I felt that I was in the presence of no ordinary man. His voice was rather weak; but its intonations were soft, sweet and touching. It is what we readily conceive, as perfection in utterance, though it may not be so easy to describe it. His gestures were few and unstudied. In fine, there was, in his whole manner, an indescribable charm, which I have not before witnessed.

He read the parable of the prodigal son; and when he came to these words, "And when he saw him afar off, he ran and fell upon his neck and kissed him," he stopped. "This," said he, "is my text." I had heard it preached on an hundred times. I thought I could preach a decent sermon on it myself. But even his manner of reading it, told me he had discovered something, in this passage of scripture, that was new to me. He proceeded to illustrate the love which our heavenly Father bears to his disobedient children, by the affection manifested by parents towards their offspring, in all circumstances, even when disobedient and unnatural in their conduct; and the joy they experience, when they return to their duty. I felt that I had never heard the subject handled in so interesting and feeling a manner; and my reflections, involuntarily, took a retrospect of my early life, and I taxed my memory, for an unkind look, word or action, towards the dear authors of my being. I felt an assurance that those around me were similarly employed. There was a peculiar solemnity, pervading the whole audience. Some eyes began to moisten. I felt my own do likewise.

"But," says the preacher, "I will tell you a story. In the year 1821, I was stationed on the Mad-River circuit. You know, my friends," said he, "there are extensive prairies in that part of the state. In places, there are no dwellings within miles of each other; and animals of prey are often seen there.—One evening, late in autumn, a few of the neighbours were assembled around me, in one of those solitary dwellings, and we had got well engaged in the worship of God, when it was announced, that the child of a widow was lost in the prairie. It was cold; the wind blew; and some rain was falling. The poor woman was in agony, and our meeting was broken up. All prepared to go in search of the lost child. The company understood the business better than I did, for they had been bred in those extensive barrens; and occurrences like the present, are, probably, not unfrequent among them. They equipped themselves with lanterns and torches, for it was quite dark; and tin-horns, to give signals to different parts of the company, when they should become widely separated. For my part, I thought duty required that I should take charge of the miserable woman. She was nearly frantic; and as time permitted her to view her widowed condition, and the circumstances of the probable death of her child, her misery seemed to double upon her. She took my arm; the company divided into parties; and taking different directions, we commenced the search. The understanding was, that when the child should be found, a certain wind of the horn should be made, and that all who should hear it should repeat the signal. In this way, all the company would receive the information.

"The prospect of finding a lost child in those extensive prairies, would, at any time, be sufficiently discouraging. The difficulty must be greatly increased by a dark, rainy night. We travelled many miles, and to a late hour. At length, we became satisfied that further search would be unavailing; and all, but the mother, determined to return home. It was an idea she could not, for a moment, endure. She would hear of nothing, but further search. Her strength, at last, began to fail her, and I prevailed on her to return to her abode. As she turned her face from further search, and gave up her child as lost, her misery was almost too great for endurance. "My child," said she, "has been devoured by a wild beast; his little limbs have been torn asunder; and his blood been drunk by the hideous monster;" and the idea was agony. As she clung to my arm, it seemed as if her heart-strings would break. At times, I had almost to support her in my arms, to prevent her from falling to the earth.

"As we proceeded on our way back, I thought I heard, at a great distance, the sound of a horn. We stopped, and listened. It was repeated. It was the concerted signal. The child was found. And what," said the preacher, "were the feelings of the mother! "My child was dead, and is alive again; he was lost, and is found."

It was too much. The whole assembly burst into an involuntary gush of tears.—Some sobbed outright; and others attempted in vain to conceal their emotions.

"Such," said the preacher, "are the feelings of your heavenly Father, when he sees his disobedient and wandering children returning unto him, when even afar off."

I have given an abstract of a sermon of forty minutes. My readers may form some idea of what the preacher said; but to feel such a sermon, in all its power, it must be heard. I retired from the house, with feelings that do not readily find utterance. After I had, in some measure, recovered myself, I made inquiry, in regard to this extraordinary man. I was told, he was called "Old father C——." No one seemed to know that he possessed uncommon powers. He has spent his days in preaching and doing good in the barrens and woods of Ohio, among a plain, uneducated race of men, who had never imagined, that "Old father C—" was any thing more than "a very good preacher." I heard him preach the two succeeding days, and with a still more exalted idea of his oratorical powers. He was uneducated; his language was quite inaccurate; yet his acquaintance with books seemed to be considerable. He discovered an intimate acquaintance with a few of the British poets, especially Cowper and Young; and embellished his discourses with the most happy quotations from them. In fine, I have come to the conclusion, that the British Spy only dreamed of a pulpit orator; that it was left to me to behold one.

This humble, unpretending man, will probably die, as he has lived, unknown beyond the immediate circle of his usefulness. Assisted by education, he might have enlightened and astonished the world, and wondering senates hung upon his tongue. R. H.

From the Christian Watchman.

ANECDOTE OF UNIVERSALISM.

SIR—The following anecdote was communicated by a gentleman of undoubted veracity, intimately acquainted with the characters and facts to which it alludes. In a town, in the interior of this commonwealth, some years past, the board of selectmen was composed of four gentlemen, who were professed Universalists; and the fifth was a pious physician, and a member of an orthodox church. During the year, these gentlemen had not entered into any religious disputes; and had conducted the business of their office in harmony. At their last meeting, it was agreed by the four Universalists to have a pull with the doctor. For this purpose, they selected their most able champion.—After the business was finished, the champion said, "Doctor, we have been very happy in being associated with you the year past, and that the business of the town has been conducted with so much harmony, and so much to our satisfaction, and, I believe, to the satisfaction of our constituents. We have found you to be a man of good sense, of extensive information, of unbending integrity, and of the purest benevolence. It is astonishing to us, that a man of your amiable character should believe the doctrine of future punishment." To which the doctor replied, "Gentlemen, I should regret very much the forfeiture of the good opinion, which your partiality has led you to entertain of me. Will you have the goodness to answer candidly, a few questions? Do you believe in a future state?" They replied, "We do." "You believe that death will introduce all men to a state of perfect happiness?" "Of this we have no doubt." "Are you now happy!" "We are not; we are far from it." "How do men act when they are unhappy, and know that happiness is within their reach?" "They endeavour to attain that happiness." "Do you believe that I understand the nature and operation of medicine?" "We have no doubt, doctor, of your skill in your profession; but what has that to do with the subject?" "In this box, (said the doctor, taking a tin box in his hand), are pills, which if you swallow each of you one, will, without pain, carry you, within one hour, out of this world of trouble; and (if your doctrine be true) place you in a world of perfect felicity. Will you accept one?" "No sir." "Will you?" "No sir." When they had all refused, the doctor said, "You must excuse me, gentlemen, from embracing your doctrine, until I have better evidence that you believe it yourselves." This closed the dispute.

PROPOSED INSCRIPTION TO VOLTAIRE.

An English gentleman being in Paris, when a subscription was circulated by a number of the philosophers of the Voltaire school, for the purpose of erecting a statue to the memory of their oracle, put a stop to the proceeding, by writing the following

INSCRIPTION FOR AN INTENDED MONUMENT OF VOLTAIRE.

Behold VOLTAIRE! deserving of a stone,
Who in Poetry was great,
In History little,
Still less in Philosophy, and
In Religion
Nothing at all.
His wit was acute,
His judgment precipitate,
His dishonesty extreme.
Loose women smiled upon him,
The half-learned applauded him,
And the profane patronised him;
Though he spared neither God nor man,
A junto of Atheists,
Who call themselves philosophers,
Scraped some money together,
And raised this stone to his memory.

"The disciples, we read, "returned to Jesus, and told him all things, both what they had done, and what they had taught." I think that if we would every evening come to our Master's feet, and tell him where we have been, what we have been doing, what we have said, and what were the motives by which we were actuated, it would have a salutary influence upon our whole conduct.—While reading over each day's page of life, with the consciousness that He was reading it too, we should detect many errors and defects, which would otherwise pass unnoticed."—*Payson.*

"Gazing upon the face of love in Christ, and tasting of its gifts, and looking up to its glorious reign, is the way to kindle the sacred fire in thee. Look upwards, if thou wouldest see the light that must lead thee upwards."—*Baxter.*

"It is the contemplation, belief and hope of the glorious state of love hereafter, that must make us like it, and kindle it in us here. The burning glass must be turned directly to the sun, if you will have it set any thing on fire."—*ib.*

Rev. John Wesley, the founder of the methodist denomination, finished his earthly career in 1791, in the 88th year of his age; in the course of which time he preached near 40,000 sermons, and travelled about 400,000 miles.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$4 60a4 65	Sole, oak tanned, lb.	20a25
Pearl do.	5 30a5 35	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould - -	9a10	Undressed do.	1 50a2 25
Dipped - -	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb. - -	a11	*Oil.*	
Coffee.		Whale, gal. -	34a35
Havana -	11a12	Sperm, summer	65a67
Java - -	12a13	—— winter	80a85
Cotton.		Linseed, -	83a85
Upland -	9a11	*Provisions.*	
Louisiana -	10a12	Beef, mess, bbl.	8 75a9 50
Alabama -	9a12	—— prime	5 62a6 25
Feathers.		Pork, mess	14 12a
Live American	34a36	—— prime	10 87a
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	3 00a3 25	Butter, N.Y. dairy	12a15
Scale -	1 50a1 62	Hog's Lard -	8a9
Pickled, bbl.	3 75a4 00	Cheese - -	6a8
Mackarel, No. 1	6 50a6 62	*Rice.*	
Shad, Con. mess	8 25a8 50	Prime, 100lbs.	3 12a3 25
Herring -	2 87a3 00	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb. -	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	4 87a5 00	Havana, white, lb.	9a12
Western (canal)	5 12a5 50	——— brown -	7a9
Rye flour -	3 75a3 87	New-Orleans -	6a8
Indian meal	3 50a3 56	Loaf - -	17a19
Grain.		Lump - -	15a16
Wheat, northern	1 00a1 03	*Tallow.*	
—— western	1 03a1 12	American, lb. -	6a7
Rye - -	79a80	*Teas.*	
Corn, north yellow	72a74	Bohea, lb. -	32a34
Oats - -	39a40	Souchong -	44a75
Barley -	80a	Hyson-skin -	38a75
Beans, 7 bushels	7 00a8 00	Young-Hyson -	70a1 06
Hides.		Hyson - -	85a1 12
La Plata, lb. -	15a16	Gunpowder	1 20a1 30
S. A. horse, piece	1 50a1 60	Imperial -	1 20a1 30
Hops.		*Tobacco.*	
First sort, lb. -	9a	Richmond, lb. -	3a6
Lumber.		Cuba -	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port - -	80a1 75
Do oak	20 00a25 00	Teneriffe, L.P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a60
Hoops, per M.	35 00a36 00	——— pulled -	50a60
Staves, pipe	48 00a50 00	Common -	35a40
—— hhd.	35 00a36 00	Spinning -	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks - -	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County -	par	Monmouth -	broken
Lansingburgh -	par	Franklin - -	do
Bank of Albany* -	1-4	Hoboken - -	do
Albany State Bank*	do	Paterson - -	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh* -	do	Jersey City, -	do
Orange County -	do	State, Trenton -	do
Catskill - -	do	All others -	1-2 a 3-8
Farmer's, Troy* -	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County -	do	York - - -	1-2
Mohawk - -	do	Chester County -	3-8
Utica - -	1-2	Delaware County	do
Geneva - -	do	Reading - -	do
Auburn - -	do	Pittsburgh - -	1
Ontario - -	do	Gettysburgh -	do
Central - -	do	Chambersburgh	do
Chenango - -	do	Carlisle - -	do
Ithaca - -	do	Lancaster - -	do
Ogdensburgh -	do	Greensburgh -	do
Jefferson County -	do	Brownville - -	do
Wayne County -	do	Silver Lake -	50
Rochester - -	do	Others uncertain or broken	
Monroe County -	do	*Delaware.*	
Livingstou County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks -	3-8
Greene County -	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland -	do
Plattsburgh - -	do	Princess Ann -	do
Niagara - -	do	Elkton - -	do
J. Barker's Exchange	do	All others -	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath - -	1-2	Bank of Columbia	uncer.
Waterville -	do	Alexandria Merch.	broken
Castine -	broken	Franklin - -	do
Wiscasset -	do	All others -	3-4
Kennebeck -	do	*Virginia.*	
Passamaquoddy -	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others - -	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe - -	4a5
Massachusetts.		Marietta - -	do
Berkshire Bank	broken	Steubenville -	do
Essex, Salem -	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster -	do
All others - -	3-8	St. Clairsville -	do
Connecticut.		Mount-Pleasant -	do
Norwich Bank -	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus - -	do
Derby - -	do	Others uncertain or	broken
All others - -	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket -	broken	Michigan - -	1
All others - -	3-8	Detroit - -	broken
New-Jersey.		Upper-Canada, York	3
State, Newark -	par	Kingston -	broken
Do. Elizabethtown	do	Quebec - - -	3
Do. New-Brunswick	do	Montreal - -	2

* Bills of these Banks, 820 and upwards, par.

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7 1830.

STEAM SCOURING AND DRESSING CLOTHES, opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public. ROBERT PAUL,
Utica, Nov. 5, 1830. WILLIAM PAUL.

NEW BOOKS, &c.

HASTINGS & TRACY have just received a large addition to their Stock of Books and Stationary, which now comprises a larger assortment than they have ever before offered to the Public: Among which are the following:—

Theological, &c.—Dwight's Theology, Edwards on the Will, Gibbs' Hebrew Lexicon, Wood on Inspiration, Mental Discipline, Jahn's Archæology, Advice to a Young Christian, Polyglott Bibles, Gaston's Collections, Life of Luther, Brown's, Butterworth's & Cruden's Concordances, Hall's Works, Jenks' Devotion Dick's Works, Douglas on the Truths of Religion, Do on Society, Do. Errors regarding Religion, Duties of Ruling Elder, by S. Miller, D. D. Christian Ministry, by Rev. C. A. Bridges, Thomas A. Kempis, Life and Times of Rev. Richard Baxter, by Rev. W. Orme, Stuart's Essays on Future Punishment, Dwight's Dictionary of the New Testament, Jay's Closet Exercises for every Day in the Year, Daily Walk, Life of Hallock, Life of Dr. Hopkins, Stewart's Journal, Alexander's Bible Dictionary, Horne's Introduction, Bunyan's Holy War, German Bibles, French Bibles and Testaments, Large Testaments, Robinson's Lexicon, A great variety of Pocket Bibles and Testaments, Methodist Hymns, a variety, with and without Discipline, Do. Discipline, Dutch Church Psalms, Village Hymns, Camp-Meeting Hymns, Family Temperance Meeting, Stuart's Essay on Temperance, &c. &c.

Medical.—Horner's Special Anatomy, Gibson's Surgery, Wistar's Anatomy, Armstrong on Scarlet Fever, United States Pharmacopia, Thatcher's Dispensatory. Thatcher's Practice, Beck's Murray, Cazenave on Cutaneous Diseases, Dewees' Works, Eberle's Practice, Good's Study of Medicine, Horner's Pathalogical Anatomy, Do. Practical Do. Gregory's Practice, Beck's Medical Jurisprudence, Broussia's Physiology, Halsted on Dyspepsia, Hitchcock's Dyspepsia Forestalled, &c.

Miscellaneous.—Hume's History of England, Family Library, (complete sets), Allison on Taste, Brown's Philosophy, Cavallo's Philosophy, Cowper & Thompson's Works, in 1 vol. 8vo. Ferguson's Rome, 1 do. Plutarch's Lives, 1 do. Spectator, 2 do. Josephus, 1 do. Gillies' Greece, 1 do. Pope's Poetical Works, 1 do. Burns' Works, 1 do. Goldsmith's Works, 1 do. Scott's Poetical Works, 1 do. Byron's Works, 1 do. Johnson's Works, 6 do. Chalmer's Works, 1 vol. Gibbon's Rome, 4 do. Salathiel, by Croly, Hannah Moore's Works, Payne's Elements of Mental & Moral Science, Consistency, by Charlotte Elizabeth, Fashionable Amusements, by Rev. D. R. Thompson—Observations upon the Peloponessus and Greek Islands, made in 1829, by R. Anderson, one of the secretaries of the A. B. C. F. Missions—Good's Book of Nature, Peters' History of Connecticut, Narrative of a Greek Soldier, Benjamin's Architect, (new edition), Kaime's Elements, Hastings on Musical Taste, Godman's Natural History, Cooper's Novels, (sets), Knickerbocker's New-York, Sketch Book, Mrs. Opie on Lying, Tales of a Grandfather, 6 vols. Traveller's Guide, Northern Tour, Tales of Travel, Family Dyer and Scourer, American Common Place Book, Frugal Housewife, A variety of Peter Parley's Books, &c.

Classical, &c.—Anthon's Ainsworth, Crabb's Synonymes, Webster's 8vo. Dictionary, Barber's Grammar of Elocution, Williston's Tacitus, Flint's Surveying, (new edition), Newman's Rhetoric, Comstock's Chemistry, Do. Philosophy, Eaton's Manual of Botany, Do. Chemistry, Blake's Philosophy, Groves' Lexicon, Stuart's Hebrew Lexicon, Do. Grammar, La Croix's Algebra, Patterson's Cæsar, Brewster's Legendre's Geometry, Levizac's Grammar, (new edition), Goldsmith's Natural History, (abridgement), Infant School Manual, Hymns, Song-Books, &c.; with a general assortment of School Books, comprising most kinds in use; and a great variety of Children's Books.

The National Portrait Gallery of illustrious and eminent Personages of the 19th Century, engraved on steel, with memoirs. Published in London.

Jones' Views of Seats, Mansions, Castles, &c. in England, engraved in the first style.

Jones' Viewf of the cities of Bath and Bristol, Eng.

American Landscapes containing views of American Scenery, published in New-York, edited by Wm. C. Bryant.

Also, a good assortment of American and English STATIONARY, of the best quality.

All the above will be sold on as reasonable terms as they can be procured elsewhere.

Utica, June 6, 1331.

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.
Utica, April 6, 1830. 14

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & SOUTHMAYD, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.
Utica, April 6, 1830. M. HITCHCOCK.

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air

The Pulmist, or Art to cure the Consumption, has been published as a guide Ample consultations furnished in difficult cases, at ten dollars

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.
Utica, Jan. 1, 1829. WILLIAM CLARKE.

THE MUSICAL CABINET,

OR a Collection of Sacred Music, comprising a great variety of Psalm and Hymn Tunes, Set Pieces, and Anthems, selected principally from the works of the most eminent ancient and modern writers, embracing all the variety of metres in general use, together with a concise introduction to psalmody; compiled and arranged by Alling Brown: Just received and for sale by *Nov.* 30, 1830. HASTINGS & TRACY.

PETER PARLEY'S GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known; and the recommendations of the present work are numerous and respectable. *September*, 1330.

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.
Utica, June 16, 1830. 24

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.
WARNER & SOUTHMAYD, sole agents for Utica.
Utica, February, 1830. 51

DR. ROBERTS'
WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediateiy; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.
Your's, very truly. D. C. LANSING.
UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.
UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was complet